The Buddha-Carita, or Life of Buddha

by Aśvaghoṣa, edited and translated by Edward B. Cowell

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by Aśvaghoṣa

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Edward B. Cowell

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Preface

The text and translation of Buddhacarita presented here is for the most part that printed in The Buddhacarita or Life of Buddha by Aśvaghoṣa, which was edited and translated by Professor Edward B. Cowell (first published in 1894 [text] & 1895 [translation], reprinted together New Delhi, 1977). The readings and translation have been supplemented by E.H. Johnson's text and translation entitled Aśvaghoṣa's Buddhacarita or Acts of the Buddha (first published in Lahore, 1936; reprinted Delhi, 1995).

The Sanskrit text has been made from a database prepared by Peter Schreiner in February 1990, which contained the pausa form of both Cowell's and Johnson's texts in ASCII format, which I have converted to normal diacritics (the diactrical system employed is described below). I hope at a later date to prepare a text with the pausa form analysis included, which will be a help to students studying the text.

The text and translation presented here represents the first fourteen chapters of Aśvaghoṣa's text, with the beginning supplemented by the spurious verses found at the beginning of Cowell's edition (presumably by Amṛtānanda), and Johnson's translation (only) from the Tibetan and Chinese sources to round off Chapter Fourteen. Major discrepencies between the two editions have been noted and occasionally supplementary material from Johnson's edition has been included.

I have entered Cowell's notes to the translation, as they often provide interesting cross references, and I have also prepared his Introduction to the translation of the text. I have not entered his notes to the text though, as I hope at a later date to be able to make a full comparison with Johnson's edition.

The text itself has been presented with a metrical analysis elsewhere on this website, and an English only version of the translation, which contains the translation of Amṛtānanda's supplementary text, which was printed in the Editio Princeps, but which is omitted here as it throws no light on Aśvaghoṣa's original work.

The system of transliteration of Eastern scripts that was used in the Sacred Books of the East was later felt to have a number of disadvantages to it, and went out of fashion after the series was completed. Therefore in preparing this book for electronic publication I have taken the opportunity to update the presentation in this regard to a standard which is most commonly in use, and is in agreement with the other texts used on this website.

Ānandajoti Bhikkhu
August 2005

Introduction

The Sanskrit text of the Buddha-carita was published at the beginning of last year [i.e 1893] in the 'Anecdota Oxoniensia,' and the following English translation is now included in the series 'Sacred Books of the East.' It is an early Sanskrit poem written in India on the legendary history of Buddha, and therefore contains much that is of interest for the history of Buddhism, besides its special importance as illustarating the early history of classical Sanskrit literature.

It is ascribed to Aśvaghoṣa; and although there were several writers who bore that name, it seems most probable that our author was the contemparary and spiritual advisor of Kaniṣka in the first century of our era. Hiouen Thsang, who left India in A. D. 645, mentions him with Deva, Nāgārjuna, and Kumāralabdha, 'as the four suns which illumine the world;'[1] but our fullest account is given by I-tsing, who visited India in 673. He states that Aśvaghoṣa was an ancient author who composed the Alaṅkāra-śāstra and the Buddha-carita-kāvya, — the latter work being of course the present poem. Besides these two works he also composed the hymns in honour of Buddha and the three holy beings Amitābha, Avalokiteśvara, and Mahāsthāma, which were chanted at the evening service of the monasteries. 'In the five countries of India and in the countries of the Southern ocean they recite these poems, because they express a store of ideas and meaning in a few words.'[2] A solitary stanza (VIII, 13) is quoted from the Buddha-carita in Rāyamukuṭa's commentary on the Amarakoṣa I, i. 1, 2, and also by Ujjvaladatta in his commentary on the Uṇādi-sūtras I, 156; and five stanzas are quoted as from Aśvaghoṣa in Vallabhadeva's Subhāṣitāvali, which bear a great resemblance to his style, though they are not found in the extant portion of this poem.[3]

The Buddha-carita was translated into Chinese[4] by Dharmarakṣa in the fifth century, and a translation of this was published by the Rev. S. Beal in the present series [of the Sacred Books of the East]; it was also translated into Tibetan in the seventh or eighth century. The Tibetan as well as the Chinese version consists of twenty-eighth chapters, and carries down the life of Buddha to his entrance into Nirvāṇa and the subsequent division of the sacred relics. The Tibetan version appears to be much closer to the original Sanskrit than the Chinese; in fact from its verbal accuracy we can often reproduce the exact words of the original, since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance, the prepositions prefixed to verbal roots. I may here express an earnest hope that we may ere long have an edition and translation of the Tibetan version, if some scholar can be found to complete Dr. Wendzel's unfinished labour. He had devoted much time and thought to the work; I consulted him in several of my difficulties, and it is from him that I derived all my information about the Tibetan renderings. This Tibetan version

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[1] Julien's translation, vol ii, p. 214.

[2] See M. Fujishama, Journal Asiatique, 1888, p. 425.

[3] Professor Peterson has remarked that two stanzas out of the five occur in Bhartṛhari's Nīti-śataka.

[4] We have for the present classed the Buddha-carita with the Mahāyāna Sūtras in default of more exact information.

promises to be of great help in restoring the many corrupt readings which still remain in our faulty Nepalese MSS.

Only thriteen books of the Sanskrit poem claim to be Aśvaghoṣa's composition; the last four books are an attempt by a modern Nepalese author to supply the loss of the original. He tells us this honestly in the colophon, — 'having searched for them everywhere and not found them, four cantos have been made by me, Amṛtānanda, — the fourteenth, fifteenth, sixteenth, and seventeenth.' He adds the date 950 of the Nepalese era, corresponding to 1830 a. d.; and we have no difficulty in idendifying the author. Rājendralāl Mitra in his 'Nepalese Buddhist Literature' mentions Amṛtānanda as the author of two Sanskrit treatises and one in Newārī; he was probably the father of the old paṇḍit of the Residency at Kāṭmāṇḍu, Guṇananda, whose son Indrānanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundray temples. The four books are included in this translation as an interesting literary curiosity. The first portion of the fourteenth book agrees partly with the Tibetan and Chinese, and Amṛtānanda may have had access to some imperfect copy of this portion of the original; but after that his account is quite independent, and has no relation to the two versions.

In my preface to the edition of the Sanskrit text I have tried to show that Aśvaghoṣa's poem appears to have exercised an important influence on the succeeding poets of the classical period in India. When we compare the descriptions in the seventh book of the Raghuvaṁsa of the ladies of the city crowding to see prince Aja as he passes by from the Svayaṁvara where the princess Bhojyā has chosen him as her husband, with the episode in the third book of the Buddha-carita (ślokas 13-24); or the description's of Kāma's assault on Śiva in the Kumārasambhava with that of Māra's temptation of Buddha in the thirteenth book, we can hardly fail to trace some connection. There is a similar resemblance between the description in the fifth book of the Rāmāyaṇa, where the monkey Hanumat enters Rāvaṇa's palace by night, and sees his wives asleep in the seraglio and their various unconscious attitudes, and in the description in the fifth book of the present poem where Buddha on the night of his leaving his home for ever sees the same unconscious sight in his own palace. Nor may we forget that in the Rāmāyaṇa the description is introduced as an ornamental episode; in the Buddhist poem it an essential elelment in the story, as it supplies the final impulse which stirs the Bodhisattva to make his escape from the world. These different descriptions became afterwards commonplaces in Sanskrit poetry, like the catalogue of the ships in Greek or Roman epics; but they may very well have originated in connection with definite incidents in the Buddhist sacred legend.

The Sanskrit MSS. of Nepal are always negligently transcribed and abound with corrupt passages, which it is often very difficult to detect and restore. My printed text leaves many obscure lines which will have to be cleared up hereafter by more skilful emendations. I have given in the notes to the translation some further emendations of my own, and I have also added several happy conjectures which continental scholars

have kindly suggested to me by letter; and I gladly take this opportunity of adding in a foot-note some of which I received too late to insert in their proper places.[1]

I have endeavoured to make my translation intelligible to the English reader, but many of the verses in the original are very obscure. Aśvaghoṣa employs all the resources of Hindu rhetoric (as we might well expect if I-tsing is right in ascribing to him an 'alaṅkāra-śāstra'), and it is often difficult to follow his subtil turns of thought and remote allusions; but many passages no doubt owe their present obscurity to undetected mistakes in the text of our MSS. In the absence of any commentary (except so far as the diffuse Chinese translation and occasional reference to the Tibetan have supplied the want) I have necessarily been left to my own resources, and I cannot fail to have sometimes missed my author's meaning.

Prāṁśulabhye phale mohād udbāhur iva vāmanaḥ;

but I have tried to do my best, and no one will welcome more cordially any light which others may throw on the passages I have misunderstood.

The edition of the original text was dedicated to my old friend Professor F. Max Müller, and it is sincere gratification to me that this translation will appear in the same volume with similar translations from his pen.

E. B. C.

Cambridge:
Feb 1, 1894.

[1] Dr. von Boehtlingk suggests '*saujā vicacāra*' in VIII, 3, and '*vilambakeśyo*' in VIII, 21, — two certain emendations. Professor Kielhorn would read '*nabhasy eva*' in XIII, 47 for '*nayaty eva*,' and '*tatraiva nāsīnam ṛṣim*' in XIII, 50. Professor Bühler would read '*priyatanayas tanayasya*' in I, 87, and '*na tatyāja ca*' in IV, 80.

Book I: [Bhagavatprasūtiḥ]
[The Birth of the Holy One][1]

śriyaṁ parārdhyāṁ vidadhadvidhātṛjit tamo nirasyannabhibhūtabhānubhṛt |
nudannidāghaṁ jitacārucaṁdramāḥ sa vaṁdyate 'rhanniha yasya nopamā || 1.1*[2]

1. That Arhat is here saluted, who has no counterpart, — who, as bestowing the supreme happiness, surpasses (Brahman) the Creator, — who, as driving away darkness, vanquishes the sun, — and, as dispelling all burning heat, surpasses the beautiful moon.

āsīdviśālonnatasānulakṣmyā payodapaṁktyeva parītapārśvam |
udagradhiṣṇyaṁ gagaṇe 'vagāḍhaṁ puraṁ maharṣeḥ kapilasya vastu || 1.2*

2. There was a city, the dwelling-place[3] of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces,[4] immersed in the sky.

sitonnateneva nayena hṛtvā kailāsaśailasya yadabhraśobhām |
bhramādupetān vahadaṁbuvāhān saṁbhāvanāṁ vā saphalīcakāra || 1.3*

3. By its pure and lofty system of government it, as it were, stole the splendour of the clouds of Mount Kailāsa, and while it bore the clouds which came to it through a mistake, it fulfilled the imagination which had led them thither.[5]

ratnaprabhodbhāsini yatra lebhe tamo na dāridryamivāvakāśam |
parārdhyapauraiḥ sahavāsatoṣāt kṛtasmitevātirarāja lakṣmīḥ || 1.4*

4. In that city, shining with the splendour of gems, darkness like poverty could find no place; prosperity shone resplendently, as with a smile, from the joy of dwelling with such surpassingly excellent citizens.

yadvedikātoraṇasiṁhakarṇairatnairdadhānaṁ prativeśama śobhām |
jagatyadṛṣṭveva samānamanyatspardhāṁ svagehairmitha eva cakre || 1.5*

5. With its festive arbours, its arched gateways and pinnacles,[6] it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.

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[1] The chapter titles are not given by Cowell, and are taken from Johnston's version. There is no head-title in the original, but they can be inferred from the end-title.
[2] Verses marked with an asterick are omitted from Johnson's edition as being spurious.
[3] *Vastu* seems to be used here for *vāstu*.
[4] *Dhiṣṇya*
[5] They had though that it was *Kailāsa*
[6] Or towers? (*siṁhakarṇaiḥ*)

rāmāmukheṁdūn paribhūtapadmān yatrāpayāto 'pyavimanya bhānuḥ |
saṁtāpayogādiva vāri veṣṭuṁ paścātsamudrābhimukhaḥ pratasthe || 1.6*

6. There the sun, even although he had retired, was unable to scorn the moon-like faces of its women which put the lotuses to shame, and as if from the access of passion, hurried towards the western ocean to enter the (cooling) water.

śakyārjitānāṁ yaśasāṁ janena dṛṣṭvāṁtabhāvaṁ gamito 'yamindraḥ |
iti dhvajaiścārucalatpatākairyanmārṣṭumasyāṁkamivodayacchat || 1.7*

7. 'Yonder Indra has been utterly annihilated by the people when they saw the glories[1] acquired by the Sakyas,'-uttering this scoff, the city strove by its banners with gay-fluttering streamers to wipe away every mark of his existence.

kṛtvāpi rātrau kumudaprahāsamiṁdoḥ karairyadrajatālayasthaiḥ |
sauvarṇaharmyeṣu gatārkapādairdivā sarojadyutimālalaṁbe || 1.8*

8. After mocking the water-lilies even at night by the moonbeams which rest on its silver pavilions, — by day it assumed the brightness of the lotuses through the sunbeams falling on its golden palaces.

mahībṛtāṁ mūrdhni kṛtābhiṣekaḥ śuddhodano nāma nṛpo 'rkabaṁdhuḥ |
adhyāśayo vā sphuṭapudarīkaṁ purādhirājaṁ tadalaṁcakāra || 1.9*

9. A king, by name Śuddhodana, of the kindred of the sun, anointed to stand at the head of earths monarchs, — ruling over the city, adorned it, as a bee-inmate a full-blown lotus.[2]

bhūbhṛtparārdhyo 'pi sapakṣa eva pravṛttadāno 'pi madānupetaḥ |
īśo 'pi nityaṁ samadṛṣṭipātaḥ saumyasvabhāvo 'pi pṛthupratāpaḥ || 1.10*

10. The very best of kings with his train ever near him,[3] — intent on liberality yet devoid of pride;[4] a sovereign, yet with an ever equal eye thrown on all,[5] — of gentle nature and yet with wide-reaching majesty.[6]

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[1] For the genitive *yaśasām*, see Pāṇ. II, 3. 52 (*adhīgartha*).

[2] *Vā* is used for *iva* in Śiśup. Badha, III, 63, IV, 35; Meghad. 82. (Cf. infra, IV, 44.) *Purādhirājam* seems used adverbally. Cf. the line in Vikramorv. *kusumāny āśerate shaṭpadāḥ*. Could it mean 'as a thought the lotus of the heart?'

[3] Also 'though the highest of mountains, yet bearing his wings (uncut).'

[4] Or if applied to an elephant, 'not in rut.'

[5] Or with a double meaning in *īśa*, 'though like Śīva, yet with even eyes,' i.e. not three.

[6] Or 'like the moon, yet widely burning (like the sun).'

bhujena yasyābhihatāḥ pataṁto dviṣaddvipeṁdrāḥ samarāṁgaṇeṣu |
udvāṁtamuktāprakaraiḥ śirobhirbhaktyeva puṣpāṁjalibhiḥ praṇemuḥ || 1.11*

11. Falling smitten by his arm in the arena of battle, the lordly elephants of his enemies bowed prostrate with their heads pouring forth quantities of pearls as if they were offering handfuls of flowers in homage.

atipratāpādavadhūya śatrūnmahoparāgāniva tigmabhānuḥ |
udyotayāmāsa janaṁ samaṁtātpradarśayannāśrayaṇīyamārgān || 1.12*

12. Having dispersed his enemies by his preeminent majesty as the sun disperses the gloom of an eclipse, he illuminated his people on every side, showing them the paths which they were to follow.

dharmārthakāmā viṣayaṁ mitho 'nyaṁ na veśamācakramurasya nītyā |
vispardhamānā iva tūgrasiddheḥ sugocare dīptatarā babhūvuḥ || 1.13*

13. Duty, wealth, and pleasure under his guidance assumed mutually each other's object, but not the outward dress; yet as if they still vied together they shone all the brighter in the glorious career of their triumphant success.

udārasaṁkhyaiḥ sacivāirasaṁkhyaiḥ kṛtāgrabhāvaḥ sa udagrabhāvaḥ |
śaśī yathā bhairakṛtānyathābhaiḥ śakyeṁdrarājaḥ sutarāṁ rarāja || 1.14*

14. He, the monarch of the Śākyas, of native pre-eminence, but whose actual pre-eminence was brought about by his numberless councillors of exalted wisdom, shone forth all the more gloriously, like the moon amidst the stars shining with a light like its own.[1]

tasyātiśobhāvisṛtātiśobhā raviprabhevāstatamaḥ prabhāvā |
samagradevīnivahāgradevī babhūva māyāpagateva māyā || 1.15*

15. To him there was a queen, named Māyā, as if free from all deceit (māyā) — an effulgence proceeding from his effulgence, like the splendour of the sun when it is free from all the influence of darkness, a chief queen in the united assembly of all queens.

prajāsu māteva hitapravṛttā gurau jane bhaktirivānuvṛttā |
lakṣmīrivādhīśakule kṛtābhā jagatyabhūduttamadevatā yā || 1.16*

16. Like a mother to her subjects, intent on their welfare, — devoted to all worthy of reverence like devotion itself, — shining on her lord's family like the goddess of prosperity, — she was the most eminent of goddesses to the whole world.

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[1] Or perhaps 'shining with its light undimmed by the stars.'

kāmaṁ sadā strīcaritaṁ tamisraṁ tathāpi tāṁ prapya bhṛśaṁ vireje |
na hīṁdulekhāmupagamya śubhāṁ naktaṁ tathā saṁtamasatvameti || 1.17*

17. Verily the life of women is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom, when it meets with the radiant crescent of the moon.

atīṁdriyenātmani duṣkuho 'yaṁ mayā jano yojayituṁ na śakyaḥ |
itīva sūkṣmāṁ prakṛtiṁ vihāya dharmeṇa sākṣādvihitā svamūrtiḥ || 1.18*

18. 'This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,' - so saying, Duty abandoned her own subtile nature and made her form visible.

cyuto 'tha kāyāttuṣitāt trilokīmudyotayannuttamabodhisattvaḥ |
viveśa tasyāḥ smṛta eva kukṣau naṁdāguhāyāmiva nāgarājaḥ || 1.19*

19. Then falling from the host of beings in the Tuṣita heaven,[1] and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nāga-king entering the cave of Nandā.

dhṛtvā himādridhavalaṁ guru ṣaḍviṣāṇāṁ
dānādhivāsitamukhaṁ dviradasya rūpam |
śuddhodanasya vasudhādhipatermahiṣyāḥ
kukṣiṁ viveśa sa jagadvyasanakṣayāya || 1.20*

20. Assuming the form of a huge elephant white like Himālaya, armed with six tusks, with his face perfumed with flowing ichor, he entered the womb of the queen of king Śuddhodana, to destroy the evils of the world.

rakṣāvidhānaṁ prati lokapālā lokaikanāthasya divo 'bhijagmuḥ |
sarvatra bhāṁto 'pi hi caṁdrapādā bhajaṁti kailāsagirau viśeṣam || 1.21*

21. The guardians of the world hastened from heaven to mount watch over the world's one true ruler; thus the moonbeams, though they shine everywhere, are especially bright on Mount Kailāsa.

mayāpi taṁ kukṣigataṁ dadhānā vidyudvilāsaṁ jaladāvalīva |
dānābhivarṣaiḥ parito janānāṁ dāridryatāpaṁ śamayāṁcakāra || 1.22*

22. Māyā also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

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[1] For *tuṣitāt kāyāt*, cf. *tuṣite devanikāya apapannā*, Divyāvad. p. 82; and *tuṣitakāyika*, Lalitav. *ṣaḍdanta*.

sātaḥ purajanā devī kadācidatha luṁbinīm |
jagāmānumate rājñaḥ saṁbhūtottamadohadā || 1.23*

23. Then one day by the king's permission the queen, having a great longing in her mind, went with the inmates of the gynaeceum into the garden Lumbinī.

śākhāmālaṁbamānāyāḥ puṣpabhārāvalaṁbinīm |
devyāḥ kukṣiṁ vibhidyāśu bodhisattvo viniryayau || 1.24*

24. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

tataḥ prasannaśca babhūva puṣyastasyāśca devyā vratasaṁskṛtāyāḥ |
pārśvātsuto lokahitāya jajñe nirvedanaṁ caiva nirāmayaṁ ca || 1.25 ***(1.9)***

25. [1]At that time the constellation Puṣya was auspicious, and from the side of the queen, who was purified by her vow, her son was born for the welfare of the world, without pain and without illness.

prātaḥ payodādiva tigmabhānuḥ samudbhavanso 'pi ca mātṛkukṣeḥ |
sphuranmayūkhairvihatāṁdhakāraiścakāra lokaṁ kanakāvadātam || 1.26*

26. Like the sun bursting from a cloud in the morning, — so he too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness.

taṁ jātamātramatha kāṁcanayūpagauraṁ
prītaḥ sahasranayaṇaḥ śanakairagṛhṇāt
maṁdārapuṣpanikaraiḥ saha tasya mūrdhni
khānnirmale ca vinipetaturaṁbudhāre || 1.27*

27. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandāra flowers.

surapradhānaiḥ paridhāryamāṇo dehāṁśujālairanuraṁjayaṁstān |
saṁdhyābhrajāloparisaṁniviṣṭaṁ navoḍurājaṁ vijigāya lakṣmyā || 1.28*

28. Carried about by the chief suras, and delighting them with the rays that streamed from his body, he surpassed in beauty the new moon as it rests on a mass of evening clouds.

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[1] From this point the Tibetan and Chinese versions agree more or less with the Sanskrit text. [Ed: Johnson's opening in Sanskrit, begins with verse 8, which he gives as: *tasminvane śrīmati rājapatnau prasutikālaṁ samavekṣamāṇā | śayyāṁ vitānopahitāṁ prapede nārīsahasrairabhinandhamānā ||*, and which he translates as follows: 'In that glorious grove the queen percieved that the time of her delivery was at hand and, amidst the welcome of thousands of waiting-women, proceeded to a couch overspread with an awning.']

**ūroryathaurvasya pṛthośca hastānmāṁdhāturiṁdrapratimasya mūrdhnaḥ |
kakṣīvataścaiva bhujāṁsadeśāttathāvidhaṁ tasya babhūva janma || 1.29** ***(1.10)***

29. As was Aurva's birth from the thigh,[1] and Pṛthu's from the hand,[2] and Māndhātṛ's, who was like Indra himself, from the forehead,[3] and Kakṣīvat's from the upper end of the arm,[4] — thus too was his birth (miraculous).

**krameṇa garbhādabhiniḥsṛtaḥ san babhau gataḥ khādiva yonyajātaḥ |
kalpeṣvanekeṣviva bhāvitātmā yaḥ saṁprajānan suṣuve na mūḍhaḥ || 1.30** ***(1.11)***

30. Having thus in due time issued from the womb, he shone as if he had come down from heaven, he who had not been born in the natural way, — he who was born full of wisdom, not foolish, as if his mind had been purified by countless aeons of contemplation.

**dīptyā ca dhairyeṇa śriyā rarāja bālo ravirbhūmimivāvatīrṇaḥ |
tathātidīpto 'pi nirīkṣyamāṇo jahāra cakṣūṁṣi yathā śaśāṁkaḥ || 1.31** ***(1.12)***

31. With glory, fortitude, and beauty he shone like the young sun descended upon the earth; when he was gazed at, though of such surpassing brightness, he attracted all eyes like the moon.

**sa hi svagātraprabhayojjvalaṁtyā dīpaprabhāṁ bhāskaravanmumoṣa |
mahārhajāṁbūnadacāruvarṇo vidyotayāmāsa diśaśca sarvāḥ || 1.32** ***(1.13)***

32. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

**anākulānyabjasamudgatāni niṣpeṣavaṁtyāyatavikramāṇi |
tathaiva dhīrāṇi padāni sapta saptarṣitārāsadṛśo jagāma || 1.33** ***(1.14)***

33. Unflurried, with the lotus-sign in high relief,[5] far-striding, set down with a stamp, — seven such firm footsteps did he then take, — he who was like the constellation of the seven Ṛṣis.

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[1] Mahābh. I, 2610.

[2] Viṣṇu Pur. I, 13.

[3] According to the Mahābh. III, l.10450, he was born from his father's left side, but cf. Viṣṇu Pur. IV, 2.

[4] The MSS. vary between *bhujāṁśa* and *bhukāṁsa*; we might conjecture *bhujāgradeśāt*, but *bhujāṁśadeśāt* is the only reading in V, 56. Beal I, 10 has 'the armpit.'

[5] *Abjasamudgatāni*. Cf. Beal I, 16, note.

bodhāya jāto 'smi jagaddhitārthamaṁtyā tathotpattiriyaṁ mameti |
caturdiśaṁ siṁhagatirvilokya vāṇīṁ ca bhavyārthakarīmuvāca || 1.34 ***(1.15)***

34. 'I am born for supreme knowledge, for the welfare of the world, — thus this is my last birth,' thus did he of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

khātprasrute caṁdramarīciśubhre dve vāridhāre śiśiroṣṇavīrye |
śarīrasaukhyārthamanuttarasya nipetaturmūrdhani tasya saumye || 1.35 ***(1.16)***

35. Two streams of water bursting from heaven, bright as the moon's rays, having the power of heat and cold, fell down upon that peerless one's benign head to give refreshment to his body.

śrīmadvitāne kanakojjvalāṁge vaiḍūryapāde śayane śayānam |
yadgauravātkāṁcanapadmahastā yakṣādhipāḥ saṁparivārya tasthuḥ || 1.36 ***(1.17)***

36. His body lay on a bed with a royal canopy and a frame shining with gold, and supported by feet of lapis lazuli, and in his honour the yakṣa-lords stood round guarding him with golden lotuses in their hands.

māyātanūjasya divaukasaḥ khe yasya prabhāvātpraṇataiḥ śirobhiḥ |
ādhārayan pāṇḍaramātapatraṁ bodhāya jepuḥ paramāśiṣaśca || 1.37 ***(1.18)***

37. The gods in homage to the son of Māyā, with their heads bowed at his majesty, held up a white umbrella in the sky and muttered the highest blessings on his supreme wisdom.

mahoragā dharmaviśeṣatarṣādbuddheṣvatīteṣu kṛtādhikārāḥ |
yamavyajan bhaktiviśiṣṭanetrā maṁdārapuṣpaiḥ samavākiraṁśca || 1.38 ***(1.19)***

38. The great dragons[1] in their great thirst for the Law,[2] — they who had had the privilege of waiting on the past Buddhas, — gazing with eyes of intent devotion, fanned[3] him and strewed Mandāra flowers over him.

tathāgatotpādaguṇena tuṣṭāḥ śuddhādhivāsāśca viśuddhasattvāḥ |
devā nanaṁdurvigate 'pi rāge magnasya duḥkhe jagato hitāya || 1.39 ***(1.20)***

39. Gladdened through the influence of the birth of the Tathāgata, the gods of pure natures and inhabiting pure abodes[4] were filled with joy, though all passion was extinguished, for the sake of the world[5] drowned in sorrow.

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[1] *Mahoragāḥ*.
[2] Cf. infra, śloka 54.
[3] *Avyajan*.
[4] *Śuddhādhivāsāḥ*.
[5] reading *hitāya*.

yasmin prasūte girirājakīlā vātāhatā nauriva bhūścacāla |
sacaṁdanā cotpalapadmagarbhā papāta vṛṣṭirgagaṇādanabhrāt || 1.40 ***(1.21)***

40. When he was born, the earth, though fastened down by (Himālaya) the monarch of mountains, shook like a ship tossed by the wind; and from a cloudless sky there fell a shower full of lotuses and water-lilies, and perfumed with sandalwood.

vātā vavuḥ sparśasukhā manojñā divyāni vāsāṁsyavapātayaṁtaḥ |
sūryaḥ sa evābhyadhikaṁ cakāśe jajvāla saumyārciranīrito 'gniḥ || 1.41 ***(1.22)***

41. Pleasant breezes blew soft to the touch, dropping down heavenly garments; the very sun, though still the same, shone with augmented light, and fire gleamed, unstirred, with a gentle lustre.

prāguttare cāvasathapradeśe kūpaḥ svayaṁ prādurabhūtsitāṁbuḥ |
aṁtaḥ purāṇyāgatavismayāni yasmin kriyāstīrtha iva pracakruḥ || 1.42 ***(1.23)***

42. In the north-eastern part of the dwelling a well of pure water appeared of its own accord, wherein the inhabitants of the gynaeceum, filled with wonder, performed their rites as in a sacred bathing-place.

dharmārthibhirbhūtagaṇaiśca divyaistaddarśanārthaṁ balamāpa pūraḥ |
kautūhalenaiva ca pādapaiśca prapūjayāmāsa sagaṁdhapuṣpaiḥ || 1.43 ***(1.24)***

43. Through the troops of heavenly visitants, who came seeking religious merit, the pool itself received strength to behold Buddha, and by means of its trees bearing flowers and perfumes it eagerly offered him worship.

puṣpadumāḥ svaṁ kusumaṁ pukulluḥ sasīraṇodrāmitadiksugaṁdhi |
susaṁbhramadnṛgavadhūpagītaṁ bhujaṁgaṁvṛdāpihitāttavātam || 1.44*

44. The flowering trees at once produced their blossoms, while their fragrance was borne aloft in all directions by the wind, accompanied by the songs of bewildered female bees, while the air was inhaled and absorbed by the many snakes (gathering near).[1]

kvacit kvaṇattūryamṛdaṁgagītairvīṇāmukuṁdāmurajādibhiśca |
svīṇāṁ calatkuṁḍalabhūṣitānāṁ virājitaṁ cobhayapārścatastat || 1.45*

45. Sometimes there resounded[2] on both sides songs mingled with musical instruments and tabours, and lutes also, drums, tambourines, and the rest, from women adorned with dancing bracelets.

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[1] Serpents are called *vāyubhakṣa*. See Ind. Spruche, III, 4738, and Raghuvaṁsa XIII, 12. Cf. also infra, VII, 15.

[2] *Varājitam*, 'it was manifested by.' Can that mean 'then' or 'there?'

yadrājaśāstraṁ bhṛguraṁgirā vā na cakraturvaṁśakarāvṛṣī tau |
tayoḥ sutau tau ca sasarjatustatkālena śukraśca bṛhaspatiśca || 1.46 ***(1.41)***

46. [1]'That royal law which neither Bhṛgu nor Aṅgiras ever made, those two great seers the founders of families, their two sons Śukra and Vṛhaspati left revealed at the end.

sārasvataścāpi jagāda naṣṭaṁ vedaṁ punaryaṁ dadṛśurna pūrvam |
vyāsastathainaṁ bahudhā cakāra na yaṁ vaśiṣṭhaḥ kṛtavānaśaktiḥ || 1.47 ***(1.42)***

47. 'Yea, the son of Sarasvatī[2] I proclaimed that lost Veda which they had never seen in former ages, — Vyāsa rehearsed that in many forms, which Vaśiṣṭha helpless could not compile;

vālmīkināddaśca sasarja padyaṁ jagraṁtha yanna cyavano mahārṣiḥ |
cikitsitaṁ yacca cakāra nātriḥ paścāttadātreya ṛṣirjagāda || 1.48 ***(1.43)***

48. 'The voice of Vālmīki uttered its poetry which the great seer Cyavana could not compose; and that medicine which Atri never invented the wise son of Atri[3] proclaimed after him;

yacca dvijatvaṁ kuśiko na lebhe tadgādhanaḥ sūnuravāpa rājan |
velāṁ samudre sagaraśca dadhre nekṣvākavo yāṁ prathamaṁ babaṁdhuḥ || 1.49 ***(1.44)***

49. 'That Brahmanhood which Kuśika never attained, — his son, O king, found out the means to gain it; (so) Sagara made a bound for the ocean, which even the Ikṣvākus had not fixed before him.

ācāryakaṁ yogavidhau dvijānāmaprāptamanyairjanako jagāma |
khyātāni karmāṇi ca yāni śauraiḥ śūrādayasteṣvabalā babhūvuḥ || 1.50 ***(1.45)***

50. 'Janaka attained a power of instructing the twice-born in the rules of Yoga which none other had ever reached;[4] and the famed feats of the grandson of Śūra[5] (Kriṣṇa) Śūra and his peers were powerless to accomplish.

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[1] We learn from śloka (verse) 52 that this is a speech uttered by the Brahmans of the court.
[2] The Viṣṇu Pur. (III,3) says that Sārasvata arranged the Vedas in the ninth age, as *Vaśiṣṭa* in the eighth.
[3] *Ātreya* is the proclaimer of the Caraka-saṁhitā.
[4] Cf. Chandogya Upan. V, 3,7.
[5] Read *Śaureḥ* for *Śauraiḥ*.

tasmātpramāṇaṁ na vayo na kālaḥ kaścitkvacicchraiṣṭhyamupaiti loke |
rājñāmṛṣīṇāṁ ca hitāni tāni kṛtāni putrairakṛtāni pūrvaiḥ || 1.51 ***(1.46)***

51. 'Therefore it is not age nor years which are the criterion; different persons win pre-eminence in the world at different places; those mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons.'

evaṁ nṛpaḥ pratyayitairdvijaistairāśvāsitaścāpyabhinaṁditaśca |
śaṁkāmaniṣṭāṁ vijahau manastaḥ praharṣamevādhikamāruroha || 1.52 ***(1.47)***

52. The king, being thus consoled and congratulated by those well-trusted Brāhmans, dismissed from his mind all unwelcome suspicion and rose to a still higher degree of joy;

prītaśca tebhyo dvijasattamebhyaḥ satkārapūrvaṁ pradadau dhanāni |
bhūyādayaṁ bhūmipatiryathokto yāyājjarāmetya vanāni ceti || 1.53 ***(1.48)***

53. And well-pleased he gave to those most excellent of the twice-born rich treasures with all due honour, — 'May he become the ruler of the earth according to your words, and may he retire to the woods when he attains old age.'

athau nimittaiśca tapobalācca tajjanma janmāṁtakarasya buddhvā |
śākyeśvarasyālayamājagāma saddharmatarṣādasito mahārṣiḥ || 1.54 ***(1.49)***

54. Then having learned by signs and through the power of his penances this birth of him who was to destroy all birth, the great seer Asita in his thirst for the excellent Law[1] came to the palace of the Śākya king.

taṁ brahmavidbrahmavidāṁ jvalaṁtaṁ brāhmyā śriyā caiva tapaḥśriyā ca |
rājño gururgauravasatkriyābhyāṁ praveśayāmāsa nareṁdrasadma || 1.55 ***(1.50)***

55. Him shining with the glory of sacred knowledge and ascetic observances, the king's own priest, — himself a special student among the students of sacred knowledge, — introduced into the royal palace with all due reverence and respect.

sa pārthivāṁtaḥpurasaṁnikarṣaṁ kumārajanmāgataharṣavegam |
viveśa dhīro balasaṁjñayaiva tapaḥprakarṣācca jarāśrayācca || 1.56 ***(1.51)***

56. He entered into the precincts of the king's gynaeceum, which was all astir with the joy arisen from the birth of the young prince, — grave from his consciousness of power, his pre-eminence in asceticism, and the weight of old age.

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[1] Cf. śloka (verse) 38a.

**tato nṛpastaṁ munimāsanasthaṁ pādyārghyapūrvaṁ pratipūjya samyak |
nimaṁtrayāmāsa yathopacāraṁ purā vasiṣṭhaṁ sa ivāṁtidevaḥ || 1.57** ***(1.52)***

57. Then the king, having duly honoured the sage, who was seated in his seat, with water for the feet and an arghya offering, invited him (to speak) with all ceremonies of respect, as did Antideva[1] in olden time to Vaśiṣṭha:

**dhanyo 'smyanugrāhyamidaṁ kulaṁ me yanmāṁ didṛkṣurbhagavānupetaḥ |
ājñāpyatāṁ kiṁ karavāṇi saumya śiṣyo 'smi viśraṁbhitumarhasīti || 1.58** ***(1.53)***

58. 'I am indeed fortunate, this my family is the object of high favour, that thou shouldst have come to visit me; be pleased to command what I should do, O benign one; I am thy disciple, be pleased to show thy confidence in me.'

**evaṁ nṛpeṇopanimaṁtritaḥ sansarveṇa bhāvena muniryathāvat |
savismayotphullaviśāladṛṣṭirgaṁbhīradhīrāṇi vacāṁsyuvāca || 1.59** ***(1.54)***

59. The sage, being thus invited by the king, filled with intense feeling as was due, uttered his deep and solemn words, having his large eyes opened wide with wonder:

**mahātmani tvayyupapannametat priyātithau tyāgini dharmakāme |
sattvānvayajñānavayo 'nurūpā snigdhā yadevaṁ mayi te matiḥ syāt || 1.60** ***(1.55)***

60. 'This is indeed worthy of thee, great-souled as thou art, fond of guests, liberal and a lover of duty, — that thy mind should be thus kind towards me, in full accordance with thy nature, family, wisdom, and age.

**etacca tadyena nṛparṣayaste dharmeṇa sūkṣmāṇi dhanānyapāsya |
nityaṁ tyajaṁto vidhivadbabhūvustapobhirāḍhyā vibhavairdaridrāḥ || 1.61** ***(1.56)***

61. 'This is the true way in which those seer kings of old, rejecting through duty all trivial riches,[2] have ever flung them away as was right, — being poor in outward substance but rich in ascetic endurance.

**prayojanaṁ yattu mamopayāne tanme śṛṇu prītimupehi ca tvam |
divyā mayā divyapathe śrutā vāgbodhāya jātastanayastaveti || 1.62** ***(1.57)***

62. 'But hear now the motive for my coming and rejoice thereat; a heavenly voice has been heard by me in the heavenly path, that thy son has been born for the sake of supreme knowledge.

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[1] See IX, 20, 60. C reads *Atideva*, i.e. Indra? [The Tibetan reads *Antadeva*, 'in the end dwelling god' or 'end having god.' H.W.]

[2] Or, 'all riches which were trifling in comparison with duty.'

śrutvā vacastacca manaśca yuktvā jñātvā nimittaiśca tato 'smyupetaḥ |
didṛkṣayā śākyakuladhvajasya śakradhvajasyeva samucchritasya || 1.63 ***(1.58)***

63. 'Having heard that voice and applied my mind thereto, and having known its truth by signs, I am now come hither, with a longing to see the banner of the Śākya race, as if it were Indra's banner being set up.'[1]

ityetadevaṁ vacanaṁ niśamya praharṣasaṁbhrāṁtagatirnareṁdraḥ |
ādāya dhātryaṁkagataṁ kumāraṁ saṁdarśayāmāsa tapodhanāya || 1.64 ***(1.59)***

64. Having heard this address of his, the king, with his steps bewildered with joy, took the prince, who lay on his nurse's side, and showed him to the holy ascetic.

cakrāṁkapādaṁ sa tathā mahārṣirjālāvanaddhāṁgulipāṇipādam |
soṇabhruvaṁ vāraṇavastikośaṁ savismayaṁ rājasutaṁ dadarśa || 1.65 ***(1.60)***

65. Thus the great seer beheld the king's son with wonder, — his foot marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant.

dhātryaṁkasaṁviṣṭamavekṣya cainaṁ devyaṁkasaṁviṣṭamivāgnisūnum |
babhūva pakṣmāṁtarivāṁcitāśrurniśvasya caivaṁ tridivonmukho 'bhūt || 1.66
(1.61)

66. Having beheld him seated on his nurse's side, like the son of Agni (Skanda) seated on Devī's side, he stood with the tears hanging on the ends of his eyelashes,[2] and sighing he looked up towards heaven.

dṛṣṭvāsitaṁ tvaśrupariplutākṣaṁ snehāttu putrasya nṛpaścakaṁpe |
sagadgadaṁ bāṣpakaṣāyakaṁṭhaḥ papraccha ca prāṁjalirānatāṁgaḥ || 1.67 ***(1.62)***

67. But seeing Asita with his eyes thus filled with tears, the king was agitated through his love for his son, and with his hands clasped and his body bowed he thus asked him in a broken voice choked with weeping,

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[1] In allusion to a festival in parts of India; cf. Schol. Raghuvaṁsa IV, 3. (Cf. Mrs Guthrie's Year in an Indian Fort, vol. ii.)

[2] I adopt Prof. Keilhorn's suggestion, *pakṣmāntavilaṁbitāśruḥ*. (*Añjita* might mean 'curved on the eyelashes.')

**svalpāṁtaraṁ yasya vapurmuneḥ syādbahvadbhutaṁ yasya ca janma dīptam |
yasyottamaṁ bhāvinamāttha cārthaṁ taṁ prekṣya kasmāttava dhīra vāṣpaḥ ||
1.68** ***(1.63)***

68. 'One whose beauty has little to distinguish it from that of a divine sage,[1] and whose brilliant birth has been so wonderful, and for whom thou hast prophesied a transcendent future, — wherefore, on seeing him, do tears come to thee, O reverend one?

**api sthirāyurbhagavan kumāraḥ kaccinna śokāya mama prasūtaḥ |
labdhaḥ kathaṁcit salilāṁjalirme na khalvimaṁ pātumupaiti kālaḥ || 1.69** ***(1.64)***

69. 'Is the prince, O holy man, destined to a long life? Surely he cannot be born for my sorrow.[2] I have with difficulty obtained a handful of water, surely it is not death which comes to drink it.

**apyakṣayaṁ me yaśaso nidhānaṁ kacciddhruvo me kulahastasāraḥ |
api prayāsyāmi sukhaṁ paratra supte 'pi putre 'nimiṣaikacakṣuḥ || 1.70** ***(1.65)***

70. 'Tell me, is the hoard of my fame free from destruction? Is this chief prize of my family secure ? Shall I ever depart happily to another life, — I who keep one eye ever awake, even when my son is asleep?[3]

**kaccinna me jātamaphullameva kulaprabālaṁ pariśoṣabhāgi |
kṣipraṁ vibho brūhi na me 'sti śāṁtiḥ snehaṁ sute vetsi hi bāṁdhavānām || 1.71**
(1.66)

71. 'Surely this young shoot of my family is not born barren, destined only to wither! Speak quickly, my lord, I cannot wait; thou well knowest the love of near kindred for a son.'

**ityāgatāvegamaniṣṭabuddhyā buddhvā nareṁdraṁ sa* munirbabhāṣe |
mā bhūnmatiste nṛpa kācidanyā niḥsaṁśayaṁ tadyadavocamasmi || 1.72** ***(1.67)***

72. Knowing the king to be thus agitated through his fear of some impending evil, the sage thus addressed him: 'Let not thy mind, O monarch, be disturbed, — all that I have said is certainly true.[4]

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[1] Or, reading *mune*, 'one who age is so small, O sage.'
[2] *Kaccinna śokāya mama prasūtaḥ*.
[3] Obscure.
[4] I take *asmi* as meaning *aham* (*aham ityarthāvyayam*), or should we read *asti*?

**nāsyānyathātvaṁ prati vikriyā me svāṁ vaṁcanāṁ tu prati viklavo 'smi |
kālo hi me yātumayaṁ ca jāto jātikṣayasyāsulabhasya boddhā || 1.73** ***(1.68)***

73. 'I have no feeling of fear as to his being subject to change, but I am distressed for mine own disappointment. It is my time to depart, and this child is now born, — he who knows that mystery hard to attain, the means of destroying birth.

**vihāya rājyaṁ viṣayeṣvanāsthastīvraiḥ prayatnairadhigamya tattvam |
jagatyayaṁ mohatamo nihaṁtuṁ jvaliṣyati jñānamayo hi sūryaḥ || 1.74** ***(1.69)***

74. Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world.

**duḥkhārṇavādvyādhivikīrṇaphenājjarātaraṁgānmaraṇogravegāt |
uttārayiṣyatyayamuhyamānamārttaṁ jagajjñānamahāplavena || 1.75** ***(1.70)***

75. 'He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death.

**prajñāṁbuvegāṁ sthiraśīlavaprāṁ samādhiśītāṁ vratacakravākām |
asyottamāṁ dharmanadīṁ pravṛttāṁ tṛṣṇārditaḥ pāsyati jīvalokaḥ || 1.76** ***(1.71)***

76. 'The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese.

**duḥkhārditebhyo viṣayāvṛtebhyaḥ saṁsārakāṁtārapathasthitebhyaḥ |
ākhyāsyati hyeṣa vimokṣamārgaṁ mārgapranaṣṭebhya ivādhvagebhyaḥ || 1.77**
(1.72)

77. 'He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and lost in the forest-paths of worldly existence, as to travellers who have lost their way.

**vidahyamānāya janāya loke rāgāgninā yaṁ viṣayeṁdhanena |
prahlādamādhāsyati dharmavṛṣṭyā vṛṣṭyā mahāmegha ivātapāṁte || 1.78** ***(1.73)***

78. 'By the rain of the Law he will give gladness to the multitude who are consumed in this world with that fire of desire whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season.

tṛṣṇārgalaṁ mohatamaḥkapāṭaṁ dvāraṁ prajānāmapayānahetoḥ |
vipāṭayiṣyatyayamuttamena saddharmatāḍena durāsadena || 1.79 ***(1.74)***

79. 'He will break open for the escape of living beings that door whose bolt is desire and whose two leaves are ignorance and delusion, — with that excellent blow of the good Law which is so hard to find.

svairmohapāśaiḥ pariveṣṭitasya duḥkhābhibhūtasya nirāśrayasya |
lokasya saṁbudhya ca dharmarājaḥ kariṣyate baṁdhanamokṣameṣaḥ || 1.80 ***(1.75)***

80. 'He, the king of the Law, when he has attained to supreme knowledge, will achieve the deliverance from its bonds of the world now overcome by misery, destitute of every refuge, and enveloped in its own chains of delusion.

tanmā kṛthāḥ śokamimaṁ prati tvam tatsaumya śocye hi manuṣyaloke |
mohena vā kāmasukhairmadādvā yo naiṣṭhikaṁ śroṣyati nāsya dharmam || 1.81
(1.76)

81. 'Therefore make no sorrow for him, — that belongs rather, kind sire, to the pitiable world of human beings, who through illusion or the pleasures of desire or intoxication refuse to hear his perfect Law.

bhraṣṭasya tasmācca guṇādato me dhyānāni labdhvāpyakṛtārthataiva |
dharmasya tasyāśravaṇādahaṁ hi manye vipattiṁ tridive 'pi vāsam || 1.82 ***(1.77)***

82. 'Therefore since I have fallen short of that excellence, though I have accomplished all the stages of contemplation, my life is only a failure; since I have not heard his Law, I count even dwelling in the highest heaven a misfortune.'

iti śrutārthaḥ sasuhṛtsadārastyaktvā viṣādaṁ mumude nareṁdraḥ |
evaṁvidho 'yaṁ tanayo mameti mene sa hi svāmapi sāramattām || 1.83 ***(1.78)***

83. Having heard these words, the king with his queen and his friends abandoned sorrow and rejoiced; thinking, 'such is this son of mine,' he considered that his excellence was his own.

āryeṇa mārgeṇa tu yāsyatīti ciṁtāvidheyaṁ hṛdayaṁ cakāra |
na khalvasau na priyadharmapakṣaḥ saṁtānanāśāttu bhayaṁ dadarśa || 1.84
(1.79)

84. But he let his heart be influenced by the thought, 'he will travel by the noble path,' — he was not in truth averse to religion, yet still he saw alarm at the prospect of losing his child.

**atha munirasito nivedya tattvaṁ sutaniyataṁ sutaviklavāya rājñe |
sabahumatamudīkṣyamāṇarūpaḥ pavanapathena yathāgataṁ jagāma || 1.85** ***(1.80)***

85. Then the sage Asita, having made known the real fate which awaited the prince to the king who was thus disturbed about his son, departed by the way of the wind as he had come, his figure watched reverentially in his flight.

**kṛtamatiranujāsutaṁ ca dṛṣṭvā munivacanaśravaṇe pi tanmatau ca |
bahuvidhamanukaṁpayā sa sādhuḥ priyasutavadviniyojayāṁcakāra || 1.86** ***(1.81)***

86. Having taken his resolution and having seen the son of his younger sister,[1] the saint, filled with compassion, enjoined him earnestly in all kinds of ways, as if he were his son, to listen to the sage's words and ponder over them.

**narapatirapi putrajanmatuṣṭo viṣayamatāni vimucya baṁdhanāni |
kulasadṛśamacīkaradyathāvatpriyatanayaṁ tanayasya jātakarma || 1.87** ***(1.82)***

87. The monarch also, being well-pleased at the birth of a son, having thrown off all those bonds called worldly objects, caused his son to go through the usual birth-ceremonies in a manner worthy of the family.

**daśasu pariṇateṣvahaḥsu caivaṁ prayatamanāḥ parayā mudā parītaḥ |
akuruta japahomamaṁgalādyāḥ paramatamāḥ sa sutasya devatejyāḥ || 1.88** ***(1.83)***

88. When ten days were fulfilled after his son's birth, with his thoughts kept under restraint, and filled with excessive joy, he offered for his son most elaborate sacrifices to the gods with muttered prayers, oblations, and all kinds of auspicious ceremonies.

**api ca śatasahasrapūrṇasaṁkhyāḥ sthirabalavattanayāḥ sahemaśṛṁgīḥ |
anupagatajarāḥ payasvinīrgāḥ svayamadadātsutavṛddhaye dvijebhyaḥ || 1.89**
(1.84)

89. And he himself gave to the Brāhmans for his son's welfare cows full of milk, with no traces of infirmity, golden-horned and with strong healthy calves, to the full number of a hundred thousand.

**bahuvidhaviṣayāstato yatātmā svahṛdayatoṣakarīḥ kriyā vidhāya |
guṇavati divase śive muhūrte matimakaronmuditaḥ purapraveśe || 1.90** ***(1.85)***

90. Then he, with his soul under strict restraint, having performed all kinds of ceremonies which rejoiced his heart, on a fortunate day, in an auspicious moment, gladly determined to enter his city.

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[1] This was Naradatta, see Lalitavistara, ch. vii. pp. 103, 110 (Foucaux).

dviradaradamayīmatho mahārhāṁ sitasitapuṣpabhṛtāṁ maṇipradīpām |
abhajata śivikāṁ śivāya devī tanayavatī praṇipatya devatābhyaḥ || 1.91 ***(1.86)***

91. Then the queen with her babe having worshipped the gods for good fortune, occupied a costly palanquin made of elephants' tusks, filled with all kinds of white flowers, and blazing with gems.

puramatha purataḥ praveśya patnīṁ sthavirajanānugatāmapatyanāthām |
nṛpatirapi jagāma paurasaṁghairdivamamarairmaghavānivārcyamānaḥ || 1.92
(1.87)

92. Having made his wife with her child[1] enter first into the city, accompanied by the aged attendants, the king himself also advanced, saluted by the hosts of the citizens, as Indra entering heaven, saluted by the immortals.

bhavanamatha vigāhya śākyarājo bhava iva ṣaṇmukhajanmanā pratītaḥ |
idamidamiti harṣapūrṇavaktro bahuvidhapuṣṭiyaśaskaraṁ vyadhatta || 1.93 ***(1.88)***

93. The Śākya king, having entered his palace, like Bhava[2] well-pleased at the birth of Kārttikeya,[3] with his face full of joy, gave orders for lavish expenditure, showing all kinds of honour and liberality.[4]

iti narapatiputrajanmavṛddhyā sajanapadaṁ kapilāhvayaṁ puraṁ tat |
dhanadapuramivāpsaro 'vakīrṇaṁ muditamabhūnnalakūvaraprasūtau || 1.94
(1.89)

94. Thus at the good fortune of the birth of the king's son, that city surnamed after Kapila, with all the surrounding inhabitants, was full of gladness like the city of the lord of wealth,[5] crowded with heavenly nymphs, at the birth of his son Nalakūvara.

iti śrībuddhacarite mahākāvye bhagavatprasūtirnāma prathamaḥ sargaḥ || 1 ||
[Such is the first chapter in the great poem Śri Buddhacarita,
called The Birth of the Holy One][6]

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[1] *Apatyanāthām* might also mean 'having her child as her protector.'
[2] Sc. *Śīva*.
[3] *Shaṇmukha*.
[4] *Bahuvidhapuṣṭiyaśaskaram* seems to be used as an adverb to *vyadhatta*, 'he made expenditure.'
[5] Kuvera.
[6] The end-titles are not translated in Cowell's version, nor in Johnston's, but can be inferred from the Chapter Titles given by the latter, which are again omitted by Cowell.

Book II: [Antaḥpuravihāro]
[Life in the Palace]

ā janmano janmajarāṁtakasya tasyātmajasyātmajitaḥ sa rājā |
ahanyahanyarthagajāśvamitrairvṛddhiṁ yayau siṁdharivāṁbuvegaiḥ || 2.1

1. From the time of the birth of that son of his, who, the true master of himself, was to end all birth and old age, the king increased day by day in wealth, elephants, horses, and friends as a river increases with its influx of waters.

dhanasya ratnasya ca tasya tasya kṛtākṛtasyaiva ca kāṁcanasya |
tadā hi naikātmanidhīnavāpi manorathasyāpyatibhārabhūtān || 2.2

2. Of different kinds of wealth and jewels, and of gold, wrought or unwrought, he found[1] treasures of manifold variety,[2] surpassing even the capacity of his desires.

ye padmakalpairapi ca dvipeṁdrairna maṁḍalaṁ śakyamihābhinetum |
madotkaṭā haimavatā gajāste vināpi yatnādupatasthurenam || 2.3

3. Elephants from Himavat, raging with rut, whom not even princes of elephants like Padma[3] could teach to go round in circles, came without any effort and waited on him.

nānāṁkacihnairnavahemabhāṁḍairabhūṣitairlaṁbasaṭaistathānyaiḥ |
saṁcukṣubhe cāsya puraṁ turaṁgairbalena maitryā ca dhanena cāptaiḥ || 2.4

4. His city was all astir with the crowds of horses, some adorned with various marks and decked with new golden trappings, others unadorned and with long flowing manes, — suitable alike in strength, gentleness, and costly ornaments.[4]

puṣṭāśca tuṣṭāśca tadāsya rājye sādhvyo 'rajaskā guṇavatpayaskāḥ |
udagravatsaiḥ sahitā babhūvurbahvyo bahukṣīraduhaśca gāvaḥ || 2.5

5. And many fertile cows, with tall calves, gathered in his kingdom, well nourished and happy, gentle and without fierceness, and producing excellent milk.

madhyasthatāṁ tasya ripurjagāma madhyasvabhāvaḥ prayayau suhṛttvam |
viśeṣato dārḍhyamiyāya mitraṁ dvāvasya pakṣāvaparastu nāśam || 2.6

6. His enemies became indifferent; indifference grew into friendship; his friends became specially united; were there two sides, — one passed into oblivion.

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[1] I suppose *avāpi* to be used as a middle aorist like *abodhi* (cf, Śiśup. i, 3). Should we read *avāpa*?
[2] I take *naikātman* as 'of manifold nature'.
[3] *Mahāpadma* is the name of the elephant which supports the world in the South.
[4] I read *āptaiḥ*.

**tathāsya maṁdānilameghaśabdaḥ saudāminīkuṁḍalamaṁḍitāṁgaḥ |
vināśmavarṣāśanipātadoṣaiḥ kāle ca deśe pravavarṣa devaḥ || 2.7**

7. Heaven rained in his kingdom in due time and place, with the sound of gentle winds and clouds, and adorned with wreaths of lightning, and without any drawback of showers of stones or thunderbolts.

**ruroha saṁyak phalavadyathārtu tadākṛtenāpi kṛṣiśrameṇa |
tā eva caivauṣadhayo rasena sāreṇa caivābhyadhikā babhūvuḥ || 2.8**

8. A fruitful crop sprang up according to season, even without the labour of ploughing;[1] and the old plants grew more vigorous in juice and substance.

**śarīrasaṁdehakare 'pi kāle saṁgrāmasaṁmarda iva pravṛtte |
svasthāḥ sukhaṁ caiva nirāmayaṁ ca prajajñire garbhadharāśca nāryaḥ || 2.9**

9. Even at that crisis which threatens danger to the body like the collision of battle, pregnant women brought forth in good health, in safety, and without sickness.

**yacca pratibhvo vibhave 'pi śakye na prārthayaṁti sma narāḥ parebhyaḥ |
abhyarthitaḥ sūkṣmadhano 'pi cāyaṁ tadā na kaścidvimukho babhūva || 2.10**

10. And whereas men do not willingly ask from others, even where a surety's property is available,[2] — at that time even one possessed of slender means turned not his face away when solicited.

**nāśe vadho baṁdhuṣu nāpyadātā naivāvrato nānṛtiko na hiṁsraḥ |
āsīttadā kaścana tasya rājye rājño yayāteriva nāhuṣasya || 2.11**

11. 11. There was no ruin nor murder,[3] — nay, there was not even one ungenerous to his kinsmen, no breaker of obligations, none untruthful nor injurious, — as in the days of Yayāti the son of Nahuṣa.

**udyānadevāyatanāśramāṇāṁ kūpaprapāpuṣkariṇīvanānām |
cakruḥ kriyāstatra ca dharmakāmāḥ pratyakṣataḥ svargamivopalabhya || 2.12**

12. Those who sought religious merit performed sacred works and made gardens, temples, and hermitages, wells, cisterns, lakes, and groves, having beheld heaven as it were visible before their eyes.

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[1] *Tadā 'kṛtenāpi kṛṣiśrameṇa.*
[2] I read *pratibhvo*, though it should be *pratibhuvo.*
[3] Could *nāsaubadho* (C) mean 'there was no murderer of anyone'?

**muktaśca durbhikṣabhayāmayebhyo hṛṣṭo janaḥ svargamivābhireme |
patnīṁ patirvā mahiṣī patiṁ vā parasparaṁ na vyabhiceratuśca || 2.13**

13. The people, delivered from famine, fear, and sickness, dwelt happily as in heaven; and in mutual contentment husband transgressed not against wife, nor wife against husband.

**kaścitsiṣeve rataye na kāmaṁ kāmārthamarthaṁ na jugopa kaścit |
kaściddhanārthaṁ na cacāra dharmaṁ dharmāya kaścinna cakāra hiṁsām || 2.14**

14. None pursued love for mere sensual pleasure; none hoarded wealth for the sake of desires; none practised religious duties for the sake of gaining wealth; none injured living beings for the sake of religious duty.

**steyādibhiścāpyabhitaśca naṣṭaṁ svasthaṁ svacakraṁ paracakramuktam |
kṣemaṁ subhikṣaṁ ca babhūva tasya purāṇyaraṇyāni yathaiva rāṣṭre || 2.15**

15. On every side theft and its kindred vices disappeared; his own dominion was in peace and at rest from foreign interference;[1] prosperity and plenty belonged to him, and the cities in his realm were (healthy) like the forests.[2]

**tadā hi tajjanmani tasya rājño manorivādityasutasya rājye |
cacāra harṣaḥ praṇanāśa pāpmā jajvāla dharmaḥ kaluṣaḥ śaśāma || 2.16**

16. When that son was born it was in that monarch's kingdom as in the reign of Manu the son of the Sun, — gladness went everywhere and evil perished; right blazed abroad and sin was still.

**evaṁvidhā rājasutasya tasya sarvārthasiddhiśca yato babhūva |
tato nṛpastasya sutasya nāma sarvārthasiddho 'yamiti pracakre || 2.17**

17. Since at the birth of this son of the king such a universal accomplishment of all objects took place, the king in consequence caused the prince's name to be Sarvārthasiddha.[3]

**devī tu māyā vibudharṣikalpaṁ dṛṣṭvā viśālaṁ tanayaprabhāvam |
jātaṁ praharṣaṁ na śaśāka soḍhuṁ tato 'vināśāya divaṁ jagāma || 2.18**

18. But the queen Māyā, having seen the great glory of her new-born son, like some Ṛṣi of the gods, could not sustain the joy which it brought; and that she might not die she went to heaven.

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[1] The Tibetan seems to have read *paraśokamuktam* for *paracakramuktam*.

[2] Cf. VIII, 13. If we read *araṇyasya* we must translate these lines, 'the cities in his kingdom seemed part of the forest champaign.' This line appears to be untranslated in the Tibetan.

[3] He by whom all objects are accomplished.

**tataḥ kumāraṁ suragarbhakalpaṁ snehena bhāvena ca nirviśeṣam |
mātṛṣvasā mātṛsamaprabhāvā saṁvardhayāmātmajavadbabhūva || 2.19**

19. Then the queen's sister, with an influence like a mother's, undistinguished from the real mother in her affection or tenderness, brought up as her own son the young prince who was like the offspring of the gods.

**tataḥ sa bālārka ivodayasthaḥ samīrito vahnirivānilena |
krameṇa samyagvavṛdhe kumārastārādhipaḥ pakṣa ivātamaske || 2.20**

20. Then like the young sun on the eastern mountain or the fire when fanned by the wind, the prince gradually grew in all due perfection, like the moon in the fortnight of brightness.

**tato mahārhāṇi ca candanāni ratnāvalīścauṣadhibhiḥ sagarbhāḥ |
mṛgaprayuktānrathakāṁśca haimānācakrire 'smai suhṛdālayebhyaḥ || 2.21**

21. Then they brought him as presents from the houses of his friends costly unguents of sandalwood, and strings of gems exactly like wreaths of plants, and little golden carriages yoked with deer;

**vayo 'nurūpāṇi ca bhūṣaṇāni hiraṇmayā hastimṛgāśvakāśca |
rathāśca gāvo vasanaprayuktā gaṁtrīśca cāmīkararūpyacitrāḥ || 2.22**

22. Ornaments also suitable to his age, and elephants, deer, and horses made of gold,[1] carriages and oxen decked with rich garments, and carts[2] gay with silver and gold.

**evaṁ sa taistairviṣayopacārairvayo 'nurūpairupacaryamāṇaḥ |
bālo 'pyabālapratimo babhūva dhṛtyā ca śaucena dhiyā śriyā ca || 2.23**

23. Thus indulged with all sorts of such objects to please the senses as were suitable to his years, child as he was, he behaved not like a child in gravity, purity, wisdom, and dignity.

**vayaśca kaumāramatītya madhyaṁ saṁprāpya bālaḥ sa hi rājasūnuḥ |
alpairahobhirbahuvarṣagamyā jagrāha vidyāḥ svakulānurūpāḥ || 2.24**

24. When he had passed the period of childhood and reached that of middle youth, the young prince learned in a few days the various sciences suitable to his race, which generally took many years to master.

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[1] Cf. Satyavat's toy horses in Mahābn. III, 16670.
[2] *Gaṁtrī* has this meaning in the Amarakoṣa and Hemacandra.

**naiḥśreyasaṁ tasya tu bhavyamarthaṁ śrutvā purastādasitānmahārṣeḥ |
kāmeṣu saṁgaṁ janayāṁbabhūva vṛddhirbhavacchākyakulasya rājñaḥ || 2.25**

25. But having heard before from the great seer Asita his destined future which was to embrace transcendental happiness, the anxious care[1] of the king of the present Śākya race turned the prince to sensual pleasures.

**kulāttato 'smai sthiraśīlasaṁyutātsādhvīṁ vapurhrīvinayopapannām |
yaśodharāṁ nāma yaśoviśālāṁ tulyābhidhānaṁ śriyamājuhāva || 2.26**

26. Then he sought for him from a family of unblemished moral excellence a bride possessed of beauty, modesty, and gentle bearing, of wide-spread glory, Yaśodharā by name, having a name well worthy of her, a very goddess of good fortune.

**athāparaṁ bhūmipateḥ priyo 'yaṁ sanatkumārapratimaḥ kumāraḥ |
sārdhaṁ tayā śākyanareṁdravadhvā śacyā sahasrākṣa ivābhireme || 2.27**

27. Then after that the prince, beloved of the king his father, he who was like Sanatkumāra, rejoiced in the society of that Śākya princess as the thousand-eyed (Indra) rejoiced with his bride Śacī.

**kiṁcinmanaḥkṣobhakaraṁ pratīpaṁ kathaṁca paśyediti so 'nuciṁtya |
vāsaṁ nṛpo hyādiśati sma tasmai harmyodareṣveva na bhūpracāram || 2.28**

28. 'He might perchance see some inauspicious sight which could disturb his mind,' — thus reflecting the king had a dwelling prepared for him apart from the busy press in the recesses of the palace.

**tataḥ śarattoyadapāṁḍareṣu bhūmau vimāneṣviva raṁjiteṣu |
harmyeṣu sarvartusukhāśrayeṣu strīṇāmudārairvijahāra tūryaiḥ || 2.29**

29. Then he spent his time in those royal apartments, furnished with the delights proper for every season, gaily decorated like heavenly chariots upon the earth, and bright like the clouds of autumn, amidst the splendid musical concerts of singing-women.

**kalairhi cāmīkarabaddhakakṣairnārīkarāgrābhihatairmṛdaṁgaiḥ |
varāpsaronṛtyasamaiśca nṛtyaiḥ kailāsavattadbhavanaṁ rarāja || 2.30**

30. With the softly-sounding tambourines beaten by the tips of the women's hands, and ornamented with golden rims, and with the dances which were like the dances of the heavenly nymphs, that palace shone like Mount Kailāsa.

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[1] The last *pāda* seems spurious as it is only found in C. I have tried to make some sense by reading *buddhiḥ* for *vṛddiḥ*.

**vāgbhiḥ kalābhirlalitaiśca hārairmadaiḥ sakhelairmadhuraiśca hāsaiḥ |
taṁ tatra nāryo ramayāṁbabhūvurbhrūvaṁcitairardhanirīkṣitaiśca || 2.31**

31. There the women delighted him with their soft voices, their beautiful pearl-garlands, their playful intoxication, their sweet laughter, and their stolen glances concealed by their brows.

**tataśca kāmāśrayapaṁḍitābhiḥ strībhirgṛhīto ratikarkaśābhiḥ |
vimānapṛṣṭhānna mahīṁ jagāma vimānapṛṣṭhādiva puṇyakarmā || 2.32**

32. Borne in the arms of these women well-skilled in the ways of love, and reckless in the pursuit of pleasure, he fell from the roof of a pavilion and yet reached not the ground, like a holy sage stepping from a heavenly chariot.

**nṛpastu tasyaiva vivṛddhihetostadbhāvinārthena ca codyamānaḥ |
śame ’bhireme virarāma pāpādbheje damaṁ saṁvibabhāja sādhūn || 2.33**

33. Meanwhile the king for the sake of ensuring his son’s prosperity and stirred in heart by the destiny which had been predicted for him, delighted himself in perfect calm, ceased from all evil, practised all self-restraint, and rewarded the good.

**nādhīravat kāmasukhe sasaṁje na saṁraraṁje viṣamaṁ jananyām |
dhṛtyeṁdriyāśvāṁścapalān vijigye baṁdhūṁśca paurāṁśca guṇairjigāya || 2.34**

34. He turned to no sensual pleasures like one wanting in self-control; he felt no violent delight in any state of birth;[1] he subdued by firmness the restless horses of the senses; and he surpassed his kindred and citizens by his virtues.

**nādhyaiṣṭa duḥkhāya parasya vidyāṁ jñānaṁ śivaṁ yattu tadadhyagīṣṭa |
svābhyaḥ prajābhyo hi yathā tathaiva sarvaprajābhyaḥ śivamāśaśaṁse || 2.35**

35. He sought not learning to vex another; such knowledge as was beneficent, that only he studied; he wished well to all mankind as much as to his own subjects.

**taṁ bhāsuraṁ cāṁgirasādhidevaṁ yathāvadānarca tadāyuṣe saḥ |
juhāva havyānyakṛśe kṛśānau dadau dvijebhyaḥ kṛśanaṁ ca gāśca || 2.36**

36. He worshipped also duly the brilliant (Agni) that tutelary god of the Aṅgirasas, for his son’s long life; and he offered oblations in a large fire, and gave gold[2] and cows to the Brāhmans.

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[1] Can *jananī* mean *mātṛgrāma*?
[2] Or pearls? (*kṛṣana*.)

sasnau śarīraṁ pavituṁ manaśca tīrthāṁbubhiścaiva guṇāṁbubhiśca |
vedopadiṣṭaṁ samamātmajaṁ ca somaṁ papau śāṁtisukhaṁ ca hārdam || 2.37

37. He bathed to purify his body and mind with the waters of holy places and of holy feelings; and at the same time he drank the soma-juice as enjoined by the Veda, and the heartfelt self-produced happiness of perfect calm.

sāṁtvaṁ babhāṣe na ca nārthavadyajjajalpa tattvaṁ na ca vipriyaṁ yat |
sāṁtvaṁ hyatatvaṁ paruṣaṁ ca tattvaṁ hriyāśakannātmana eva vaktum || 2.38

38. He only spoke what was pleasant and not unprofitable; he discoursed about what was true and not ill-natured, he could not speak even to himself for very shame a false pleasant thing or a harsh truth.

iṣṭeṣvaniṣṭeṣu ca kāryavatsu na rāgadoṣāśrayatāṁ prapede |
śivaṁ siṣeve 'vyavahāralabdhaṁ yajñaṁ hi mene na tathā yathāvat || 2.39

39. In things which required to be done, whether they were pleasant or disagreeable, he found no reason either for desire or dislike; he pursued the advantageous which could be attained without litigation;[1] he did not so highly value sacrifice.

āśāvate cābhigatāya sadyo deyāṁbubhistarṣamacecchidiṣṭa |
yuddhādṛte vṛttaparaśvadhena dvidarpamudvṛttamabebhidiṣṭa || 2.40

40. When a suppliant came to him with a petition, he at once hastened to quench his thirst with the water sprinkled on his gift;[2] and without fighting, by the battle-axe of his demeanour he smote down the arrogant armed with[3] double pride.

ekaṁ vininye sa jugopa sapta saptaiva tatyāja rarakṣa paṁca |
prāpa trivargaṁ bubudhe trivargaṁ jajñe dvivargaṁ prajahau dvivargam || 2.41

41. Thus he took away the one, and protected the seven; he abandoned the seven and kept the five; he obtained the set of three and learned the set of three; he understood the two and abandoned the two.

kṛtāgaso 'pi pratipādya vadhyānnājīghanannāpi ruṣā dadarśa |
babaṁdha sāṁtvena phalena caitāṁstyāgo 'pi teṣāṁ hyanapāyadṛṣṭaḥ || 2.42

42. Guilty persons, even though he had sentenced them to death, he did not cause to be killed nor even looked on them with anger; he bound them with gentle words and with the reform produced in their character, — even their release was accompanied by no inflicted injury.

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[1] Professor Max Müller would read *vyavahāralabdham*, 'all bliss which could be obtained in the lower or *vyāvahārika* sphere'.

[2] See Colebrooke's Essays, vol ii, p. 230, note; Manu IX, 168.

[3] Cf, *dviśavasam (madam)*, Rig-veda IX, 104, 2. Professor Kielhorn would suggest *dviḍdarpam*. The Tibetan, like the Chinese, gives no help here.

ārṣāṇyacārītparamavratāni vairāṇyahāsīccirasaṁbhṛtāni |
yaśāṁsi cāpadguṇagaṁdhavaṁti rajāṁsyahāsīnmalinīkarāṇi || 2.43

43. He performed great religious vows prescribed by ancient seers; he threw aside hostile feelings long cherished; he acquired glory redolent with the fragrance of virtue; he relinquished all passions involving defilement.

na cājihīrṣīdbalimapravṛttaṁ na cācikīrṣītparavastvabhidhyām |
na cāvivakṣīddviṣatāmadharmaṁ na cādidhakṣīddhṛdayena manyum || 2.44

44. He desired not to take his tribute of one-sixth without acting as the guardian of his people;[1] he had no wish to covet another's property; he desired not to mention the wrong-doing of his enemies; nor did he wish to fan wrath in his heart.

tasmiṁstathā bhūmipatau pravṛtte bhṛtyāśca paurāśca tathaiva ceruḥ |
śamātmake cetasi viprasanne prayuktayogasya yatheṁdriyāṇi || 2.45

45. When the monarch himself was thus employed his servants and citizens followed his example, like the senses of one absorbed in contemplation whose mind is abstracted in profound repose.

kāle tataścārupayodharāyāṁ yaśodharāyāṁ suyaśodharāyām |
śauddhodanerāhusapatnavaktro jajñe suto rāhula eva nāmnā || 2.46

46. In course of time to the fair-bosomed Yaśodharā, — who was truly glorious in accordance with her name, — there was born from the son of Śuddhodana a son named Rāhula, with a face like the enemy of Rāhu.[2]

atheṣṭaputraḥ paramapratītaḥ kulasya vṛddhiṁ prati bhūmipālaḥ |
yathaiva putraprasave nanaṁda tathaiva pautraprasave nanaṁda || 2.47

47. Then the king who from regard to the welfare of his race had longed for a son and been exceedingly delighted [at his coming], — as he had rejoiced at the birth of his son, so did he now rejoice at the birth of his grandson.

pautrasya me putragato mamaiva snehaḥ kathaṁ syāditi jātaharṣaḥ |
kāle sa taṁ taṁ vidhimālalaṁbe putrapriyaḥ svargamivārurukṣan || 2.48

48. 'O how can I feel that love which my son feels for my grandson?' Thus thinking in his joy he at the due time attended to every enjoined rite like one who fondly loves his son and is about to rise to heaven.

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[1] Cf. Indische Sprüche, 568 (2nd ed.).
[2] I.e. the sun or the moon, as eclipsed by the demon Rāhu.

sthitvā pathi prāthamakalpikānāṁ rājarṣabhāṇāṁ yaśasānvitānām |
śuklānyamuktvāpi tapāṁsyatapta yajñe ca hiṁsārahitairayaṣṭa || 2.49

49. Standing in the paths of the pre-eminent kings who flourished in primaeval ages, he practised austerities without laying aside his white garments, and he offered in sacrifice only those things which involved no injury to living creatures.

ajājvaliṣṭātha sa puṇyakarmā nṛpaśriyā caiva tapaḥśriyā ca |
kulena vṛttena dhiyā ca dīptastejaḥ sahasrāṁśurivotsisṛkṣuḥ || 2.50

50. He of holy deeds shone forth gloriously, in the splendour of royalty and the splendour of penances, conspicuous by his family and his own conduct and wisdom, and desirous to diffuse brightness like the sun.

svāyaṁbhuvaṁ cārcikamarcayitvā jajāpa putrasthitaye sthitaśrīḥ |
cakāra karmāṇi ca duṣkarāṇi prajāḥ sisṛkṣuḥ ka ivādikāle || 2.51

51. Having offered worship, he whose own glory was secure muttered repetitions of Vedic texts to Svayambhū for the safety of his son, and performed various ceremonies hard to be accomplished, like the god Ka in the first aeon wishing to create living beings.

tatjyāja śastraṁ vimamarśa śāstraṁ śamaṁ siṣeve niyamaṁ viṣehe |
vaśīva kaṁcidviṣayaṁ na bheje piteva sarvānviṣayān dadarśa || 2.52

52. He laid aside weapons and pondered the Śāstra, he practised perfect calm and underwent various observances, like a hermit he refused all objects of sense, he viewed all his kingdoms[1] like a father.

babhāra rājyaṁ sa hi putrahetoḥ putraṁ kulārthaṁ yaśase kulaṁ tu |
svargāya śabdaṁ divamātmahetordharmārthamātmasthitimācakāṁkṣa || 2.53

53. He endured the kingdom for the sake of his son, his son for his family, his family for fame, fame for heaven, heaven for the soul, — he only desired the soul's continuance for the sake of duty.

evaṁ sa dharmaṁ vividhaṁ cakāra sadbhirnipātaṁ śrutitaśca siddham |
dṛṣṭvā kathaṁ putramukhaṁ suto me vanaṁ na yāyāditi nāthamānaḥ || 2.54

54. Thus did he practise the various observances as followed by the pious and established from revelation, he asking himself, 'now that he has seen the face of his son, how may my son be stopped from going to the forest? '

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[1] *Viṣayāḥ* seems used here in two senses, 'kingdoms' and 'objects of sense'.

rirakṣiṣaṁtaḥ śriyamātmasaṁsthā rakṣaṁti putrān bhuvi bhūmipālāḥ |
putraṁ nareṁdraḥ sa tu dharmakāmo rarakṣa dharmādviṣayeṣvamuṁcat || 2.55

55. The prudent[1] kings of the earth, who wish to guard their prosperity, watch over their sons in the world; but this king, though loving religion, kept his son from religion and set him free towards all objects of pleasure.

vanamanupamasattvā bodhisattvāstu sarve
viṣayasukharasajñā jagmurutpannaputrāḥ | 2.56
56. ata upacitakarmā rūḍhamūle 'pi hetau
sa ratimupasiṣeve bodhimāpannayāvat ||

But all Bodhisattvas, those beings of pre-eminent nature, after knowing the flavour of worldly enjoyments, have departed to the forest as soon as a son is born to them; therefore he too, though he had accomplished all his previous destiny, even when the (final) motive had begun to germinate, still went on pursuing worldly pleasure up to the time of attaining the supreme wisdom.

iti śrībuddhacarite mahākāvye 'ntaḥpuravihāro nāma dvitīyaḥ sargaḥ || 2 ||
[Such is the second chapter in the great poem Śri Buddhacarita,
called Life in the Palace]

[1] Lit. 'self-possessed,' *ātmasaṁsthāḥ*. Or should we read *ātmasaṁsthām*, 'wishing to keep their prosperity their own'?

Book III: [Saṁvegotpattiḥ]
[The Prince's Pertubation]

tataḥ kadācinmṛduśādvalāni puṁskokilonnāditapādapāni |
śuśrāva padmākaramaṁḍitāni śīte nibaddhāni sa kānanāni || 3.1

1. On a certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

śrutvā tataḥ strījanavallabhānāṁ manojñabhāvaṁ purakānanānām |
bahiḥprayāṇāya cakāra buddhimaṁtargṛhe nāga ivāvaruddhaḥ || 3.2

2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house.

tato nṛpastasya niśamya bhāvaṁ putrābhidhānasya manorathasya |
snehasya lakṣmyā vayasaśca yogyām-ājñāpayāmāsa vihārayātrām || 3.3

3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own affection and his son's beauty and youth.

nivartayāmāsa ca rājamārge saṁpātamārtasya pṛthagjanasya |
mā bhūtkumāraḥ sukumāracittaḥ saṁvignacetā iva manyamānaḥ || 3.4

4. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

pratyaṁgahīnān vikaleṁdriyāṁśca jīrṇāturādīn kṛpaṇāṁśca bhikṣūn |
tataḥ samutsārya pareṇa sāmnā śobhāṁ parā rājapathasya cakruḥ || 3.5

5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

tataḥ kṛte śrīmati rājamārge śrīmān vinītānucaraḥ kumāraḥ |
prāsādapṛṣṭhādavatīrya kāle kṛtābhyanujño nṛpamabhyagacchat || 3.6

6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

atho nareṁdraḥ sutamāgatāśruḥ śirasyupāghrāya ciraṁ nirīkṣya |
gaccheti cājñāpayati sma vācā snehānna cainaṁ manasā mumoca || 3.7

7. Then the king, with tears rising to his eyes, having smelt his son's head[1] and long gazed upon him, gave him his permission, saying, 'Go;' but in his heart through affection he could not let him depart.

tataḥ sa jāṁbūnadabhāṁḍabhṛdbhiryuktaṁ caturbhirnibhṛtaisturaṁgaiḥ |
aklīvavidhyucchuciraśmidhārāṁ hiraṇmayaṁ syaṁdanamāruroha || 3.8

8. He then mounted a golden chariot, adorned with reins bright like flashing lightning,[2] and yoked with four gentle horses, all wearing golden trappings.

tataḥ prakīrṇojjvalapuṣpajālaṁ viṣaktamālyaṁ pracalatpatākam |
mārgaṁ prapede sadṛśānuyātraścaṁdraḥ sanakṣatra ivāntarīkṣam || 3.9

9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

kautūhalātsphītataraiśca netrairnīlotpalābhairiva kīryamāṇaḥ |
śanaiḥ śanai rājapathaṁ jagāhe pauraiḥ samaṁtādabhivīkṣyamāṇaḥ || 3.10

10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and beshowered by their eyes opened wide with curiosity like blue lotuses.

taṁ tuṣṭuvuḥ saumyaguṇena kecidvavaṁdire dīptatayā tathānye |
saumukhyatastu śriyamasya kecidvaipulyamāśaṁsiṣurāyuṣaśca || 3.11

11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

niḥsṛtya kubjāśca mahākulebhyo vyūhāśca kairātakavāmanānām |
nāryaḥ kṛśebhyaśca niveśanebhyo devānuyānadhvajavat praṇemuḥ || 3.12

12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs,[3] and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

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[1] Cf. Wilson, Hindu Drama, vol. i, p. 45, note.

[2] *Raśmi* may mean 'rays'. For *akliva* cf. Soph. Philoct. 1455, *arsen* (Greek letters in original).

[3] These are all mentioned in the Sāhitya-darpaṇa among the attendents in a seraglio (§ 81).

**tataḥ kumāraḥ khalu gacchatīti śrutvā striyaḥ preṣyajanātpravṛttim |
didṛkṣayā harmyatalāni jagmurjanena mānyena kṛtābhyanujñāḥ || 3.13**

13. [1]Hearing the news, 'the prince is going out,' from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

**tāḥ srastakāṁcīguṇavighnitāśca suptaprabuddhākulalocanāśca |
vṛttāṁtavinyastavibhūṣaṇāśca kautūhalenāpi bhṛtāḥ parīyuḥ || 3.14**

14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round;

**prāsādasopānatalapraṇādaiḥ kāṁcīravairnūpuranisvanaiśca |
vibhrāmayaṁtyo gṛhapakṣisaṁghānanyonyavegāṁśca samākṣipaṁtyaḥ || 3.15**

15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

**kāsāṁcidāsāṁ tu varāṁganānāṁ jātatvarāṇāmapi sotsukānām |
gatiṁ gurutvājjagṛhurviśālāḥ śroṇīrathāḥ pīnapayodharāśca || 3.16**

16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

**śīghraṁ samarthāpi tu gaṁtumanyā gatiṁ nijagrāha yayau na tūrṇam |
hriyā pragalbhāni nigūhamānā rahaḥ prayuktāni vibhūṣaṇāni || 3.17**

17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

**parasparotpīḍanapiṁḍitānāṁ saṁmardasaṁśobhitakuṁḍalānām |
tāsāṁ tadā sasvanabhūṣaṇānāṁ vātāyaneṣvapraśamo babhūva || 3.18**

18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

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[1] With this description cf. Rabhuv. VII, 5-12; Kādambarī, p. 74.

vātāyanebhyastu viniḥsṛtāni parasparopāsitakuṁḍalāni |
strīṇāṁ virejurmukhapaṁkajāni saktāni harmyeṣviva paṁkajāni || 3.19

19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity,[1] as if they were real lotuses fastened upon the houses.

tato vimānairyuvatīkalāpaiḥ kautūhalodghāṭitavātayānaiḥ |
śrīmatsamaṁtānnagaraṁ babhāse viyadvimānairiva sāpsarobhiḥ || 3.20

20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

vātāyanānāmaviśālabhāvādanyonyagaṁḍārpitakuṁḍalāni |
mukhāni rejuḥ pramadottamānāṁ baddhāḥ kalāpa iva paṁkajānām || 3.21

21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the narrowness of the windows their earrings were transferred to each other's cheeks.

tasmin kumāraṁ pathi vīkṣamāṇāḥ striyo babhurgāmiva gaṁtukāmāḥ |
ūrdhvonmukhāścainamudīkṣamāṇā narā babhurdyāmiva gaṁtukāmāḥ || 3.22

22. Gazing down upon the prince in the road. the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven.[2]

dṛṣṭvā ca taṁ rājasutaṁ striyastā jājvalyamānaṁ vapuṣā śriyā ca |
dhanyāsya bhāryeti śanairavocañśuddhairmanobhiḥ khalu nānyabhāvāt || 3.23

23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

ayaṁ kila vyāyatapīnabāhū rūpeṇa sākṣādiva puṣpaketuḥ |
tyaktvā śriyaṁ dharmamupeṣyatīti tasmin hitā gauravameva cakruḥ || 3.24

24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

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[1] *Parasparopāsita*?
[2] Cf. Uhland's 'Das Schloss am meere'.

kīrṇaṁ tathā rājapathaṁ kumāraḥ paurairvinītaiḥ śucidhīraveṣaiḥ |
tatpūrvamālokya jaharṣa kiṁcinmene punarbhāvamivātmanaśca || 3.25

25. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

puraṁ tu tatsvargamiva prahṛṣṭaṁ śuddhādhivāsāḥ samavekṣya devāḥ |
jīrṇaṁ naraṁ nirmamire prayātuṁ saṁcodanārthaṁ kṣitipātmajasya || 3.26

26. But then the gods, dwelling in pure abodes,[1] having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

tataḥ kumāro jarayābhibhūtaṁ dṛṣṭvā narebhyaḥ pṛthagākṛtiṁ tam |
uvāca saṁgrāhakamāgatāsthastatraiva niṣkampaniviṣṭadṛṣṭiḥ || 3.27

27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver[2] with simple confidence:

ka eṣa bhoḥ sūta naro 'bhyupetaḥ keśaiḥ sitairyaṣṭiviṣaktahastaḥ |
bhrūsaṁvṛtākṣaḥ śithilānatāṁgaḥ kiṁ vikriyaiṣā prakṛtiryadṛcchā || 3.28

28. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his limbs bent down and hanging loose, — is this a change produced in him or his natural state or an accident?'

ityevamuktaḥ sa rathapraṇetā nivedayāmāsa nṛpātmajāya |
saṁrakṣyamapyarthamadoṣadarśī taireva devaiḥ kṛtabuddhimohaḥ || 3.29

29. Thus addressed, the charioteer revealed to the king's son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind:

rūpasya hartrī vyasanaṁ balasya śokasya yonirnidhanaṁ ratīnām |
nāśaḥ smṛtīnāṁ ripuriṁdriyāṇāmeṣā jarā nāma yayaiṣa bhagnaḥ || 3.30

30. 'That is old age by which he is broken down, — the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

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[1] *Śuddhādhivāsāḥ.*
[2] Cf. *saṁgāhako* in Pāli.

pītaṁ hyanenāpi payaḥ śiśutve kālena bhūyaḥ parimṛṣṭamurvyām |
krameṇa bhūtvā ca yuvā vapuṣmān krameṇa tenaiva jarāmupetaḥ || 3.31

31. 'He too once drank milk in his childhood, and in course of time he learned to grope on the ground; having step by step become a vigorous youth, he has step by step in the same way reached old age.'

ityevamukte calitaḥ sa kiṁcidrājātmajaḥ sūtamidaṁ babhāṣe |
kimeṣa doṣo bhavitā mamāpītyasmai tataḥ sārathirabhyuvāca || 3.32

32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, 'What! will this evil come to me also?' and to him again spoke the charioteer:

āyuṣmato 'pyeṣa vayaḥprakarṣānniḥsaṁśayaṁ kālavaśena bhāvī |
evaṁ jarāṁ rūpavināśayitrīṁ jānāti caivecchati caiṣa lokaḥ || 3.33

33. 'It will come without doubt by the force of time through multitude of years even to my long-lived lord; all the world knows thus that old age will destroy their comeliness and they are content to have it so.'

tataḥ sa pūrvāśayaśuddhabuddhirvistīrṇakalpācitapuṇyakarmā |
śrutvā jarāṁ saṁvivije mahātmā mahāśanerghoṣamivāṁtike gauḥ || 3.34

34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

niḥśvasya dīrghaṁ sa śiraḥ prakaṁpya tasmiṁśca jīrṇe viniveśya cakṣuḥ |
tāṁ caiva dṛṣṭvā janatāṁ saharṣāṁ vākyaṁ sa saṁvignamidaṁ jagāda || 3.35

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words:

evaṁ jarā haṁti ca nirviśeṣaṁ smṛtiṁ ca rūpaṁ ca parākramaṁ ca |
na caiva saṁvegamupaiti lokaḥ pratyakṣato 'pīdṛśamīkṣamāṇaḥ || 3.36

36. 'Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.

evaṁ gate sūta nivartayāśvān śīghraṁ gṛhāṇyeva bhavānprayātu |
udyānabhūmau hi kuto ratirme jarābhave cetasi vartamāne || 3.37

37. 'Since such is our condition, O charioteer, turn back the horses, — go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?'

athājñayā bhartṛsutasya tasya nivartayāmāsa rathaṁ niyaṁtā ।
tataḥ kumāro bhavanaṁ tadeva ciṁtāvaśaḥ śūnyamiva prapede ॥ 3.38

38. Then the charioteer at the command of the king's son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

yadā tu tatraiva na śarma lebhe jarā jareti praparīkṣamāṇaḥ ।
tato nareṁdrānumataḥ sa bhūyaḥ krameṇa tenaiva bahirjagāma ॥ 3.39

39. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

athāparaṁ vyādhiparītadehaṁ ta eva devāḥ sasṛjurmanuṣyam ।
dṛṣṭvā ca taṁ sārathimābabhāṣe śauddhodanistadgatadṛṣṭireva ॥ 3.40

40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Śuddhodana addressed the charioteer, having his gaze fixed on the man:

sthūlodaraḥ śvāsacalaccharīraḥ srastāṁsabāhuḥ kṛśapāṇḍugātraḥ ।
aṁbeti vācaṁ karuṇaṁ bruvāṇaḥ paraṁ samāśliṣya naraḥ ka eṣaḥ ॥ 3.41

41. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger, — who, pray, is this?'

tato 'bravītsārathirasya saumya dhātuprakopaprabhavaḥ pravṛddhaḥ ।
rogābhidhānaḥ sumahānanarthaḥ śakro 'pi yenaiṣa kṛto 'svataṁtraḥ ॥ 3.42

42. Then his charioteer answered, 'Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man[1] no longer master of himself.'

ityūcivān rājasutaḥ sa bhūyastaṁ sānukaṁpo naramīkṣamāṇaḥ ।
asyaiva jātaḥ pṛthageṣa doṣaḥ sāmānyato rogabhayaṁ prajānām ॥ 3.43

43. Then the prince again addressed him, looking upon the man compassionately, 'Is this evil peculiar to him or are all beings alike threatened by sickness?'

tato babhāṣe sa rathapraṇetā kumāra sādhāraṇa eṣa doṣaḥ ।
evaṁ hi rogaiḥ paripīḍyamāno rujāturo harṣamupaiti lokaḥ ॥ 3.44

44. Then the charioteer answered, 'O prince, this evil is common to all; thus pressed round by diseases men run to pleasure, though racked with pain.'[1]

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[1] *Śakro 'pi.*

iti śrutārthaḥ sa viṣaṇṇacetāḥ prāvepatāmbūrmigataḥ śaśīva |
idaṁ ca vākyaṁ karuṇāyamānaḥ provāca kiṁcinmṛdunā svareṇa || 3.45

45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water; and full of sorrow he uttered these words in a low voice:

idaṁ ca rogavyasanaṁ prajānāṁ paśyaṁśca viśraṁbhamupaiti lokaḥ |
vistīrṇavijñānamaho narāṇāṁ hasaṁti ye rogabhayairamuktāḥ || 3.46

46. 'Even while they see all this calamity of diseases mankind can yet feel tranquillity; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease!

nivartyatāṁ sūta vahiḥprayāṇānnareṁdrasadmaiva rathaḥ prayātu |
śrutvā ca me rogabhayaṁ ratibhyaḥ pratyāhataṁ saṁkucatīva cetaḥ || 3.47

47. 'Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king's palace; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.'

tato nivṛttaḥ sa nivṛttaharṣaḥ pradhyānayuktaḥ praviveśa sadma |
taṁ dvistathā prekṣya ca saṁnivṛttaṁ puryāgamaṁ bhūmipatiścakāra || 3.48

48. Then having turned back, with all joy departed, he entered his home, absorbed in thought; and having seen him thus return a second time, the king himself entered the city.

śrutvā nimittaṁ tu nivartanasya saṁtyaktamātmānamanena mene |
mārgasya śaucādhikṛtāya caiva cukrośa ruṣṭo 'pi ca nogradaṁḍaḥ || 3.49

49. Having heard the occasion of the prince's return he felt himself as deserted by him, and, although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

bhūyaśca tasmai vidadhe sutāya viśeṣayuktaṁ viṣayaprakāram |
caleṁdriyatvādapi nāpi śakto nāsmānvijahyāditi nāthamānaḥ || 3.50

50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point; imploring in his heart, 'Would that he might not be able to forsake us, even though rendered unable only through the restlessness of his senses.'[2]

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[1] *Rujāturo* [The Tibetan seems to have read *rujāṁtare*, — nad thar·phyin·na, 'having come to the end of illness'. H.W.]

[2] I would read *api nāma sakto* —.

yadā ca śabdādibhiriṁdriyārthairaṁtaḥpure naiva suto ’sya reme |
tato vahirvyādiśati sma yātrāṁ rasāntaraṁ syāditi manyamānaḥ || 3.51

51. But when in the women’s apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself,[1] ‘It may create a diversion of sentiment.’[2]

snehācca bhāvaṁ tanayasya buddhvā saṁvegadoṣānaviciṁtya kāṁścit |
yogyāḥ samājñāpayati sma tatra kalāsvabhijña iti vāramukhyāḥ || 3.52

52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

tato viśeṣeṇa nareṁdramārge svalaṁkṛte caiva parīkṣite ca |
vyatyāsya sūtaṁ ca rathaṁ ca rājā prasthāpayāmāsa bahiḥ kumāram || 3.53

53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

tatastathā gacchati rājaputre taireva devairvihito gatāsuḥ |
taṁ caiva mārge mṛtamuhyamānaṁ sūtaḥ kumāraśca dadarśa nānyaḥ || 3.54

54. But as the king’s son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

athābravīdrājasutaḥ sa sūtaṁ naraiścaturbhirhriyate ka eṣaḥ |
dīnairmanuṣyairanugamyamāno yo bhūṣito ’śvāsyavarudyate ca || 3.55

55. Then spoke the prince to the charioteer, ‘Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing?’[3]

tataḥ sa śuddhātmabhireva devaiḥ śuddhādhivāsairabhibhūtacetāḥ |
avācyamapyarthamimaṁ niyaṁtā pravyājahārārthavidīśvarāya || 3.56

56. Then the driver, — having his mind overpowered by the gods who possess pure minds and pure dwellings, — himself knowing the truth, uttered to his lord this truth also which was not to be told:

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[1] I would read *manyamānaḥ*.
[2] A technical term in rhetoric. Cf. Sāhitya Darp. § 220.
[3] I would read *aśvāsy avarudyate*.

**buddhīṁdriyaprāṇaguṇairviyuktaḥ supto visaṁjñastṛṇakāṣṭhabhūtaḥ |
saṁbadhya saṁrakṣya ca yatnavadbhiḥ priyāpriyaistyajyata eṣa ko 'pi || 3.57**

57. 'This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.'

**iti praṇetuḥ sa niśamya vākyaṁ saṁcukṣubhe kiṁciduvāca cainam |
kiṁ kevalasyaiva janasya dharmaḥ sarvaprajānāmayamīdṛśo 'ṁtaḥ || 3.58**

58. Having heard these words of the charioteer he was somewhat startled and said to him, 'Is this an accident peculiar to him alone, or is such the end of all living creatures?'

**tataḥ praṇetā vadati sma tasmai sarvaprajānāmayamaṁtakarmā |
hīnasya madhyasya mahātmano vā sarvasya loke niyato vināśaḥ || 3.59**

59. Then the charioteer replied to him, 'This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.'

**tataḥ sa dhīro 'pi nareṁdrasūnuḥ śrutvaiva mṛtyuṁ viṣasāda sadyaḥ |
aṁsena saṁśliṣya ca kūbarāgraṁ provāca nihrādavatā svareṇa || 3.60**

60. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariotpole with his shoulder spoke with a loud voice,

**iyaṁ ca niṣṭhā niyataṁ prajānāṁ pramādyati tyaktabhayaśca lokaḥ |
manāṁsi śaṁke kaṭhināni nṝṇāṁ svasthāstathā hyadhvani vartamānāḥ || 3.61**

61. 'Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.

**tasmādrathaṁ sūta nivartyatāṁ no vihārabhūmau na hi deśakālaḥ |
jānanvināśaṁ kathamārttikāle sacetanaḥ syādiha hi pramattaḥ || 3.62**

62. 'Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity?'[1]

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[1] The Tibetan has *nam thag dus·su*, 'at the time of oppression (as by misfortune).' Does this imply a reading *ārtti-kāle*?

iti bruvāṇe 'pi narādhipātmaje nivartayāmāsa sa naiva taṁ ratham |
viśeṣayuktaṁ tu nareṁdraśāsanātsa padmakhaṁḍaṁ vanameva niryayau || 3.63

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but at his peremptorily reiterated command he retired to the forest Padmakhaṇḍa.

tataḥ śivaṁ kusumitabālapādapaṁ paribhramatpramuditamattakokilam |
vipānavatsakamalacārudīrghikaṁ dadarśa tadvanamiva naṁdanaṁ vanam || 3.64

64. There he beheld that lovely forest like Nandana itself, full of young trees in flower with intoxicated kokilas wandering joyously about, and with its bright lakes gay with lotuses and well-furnished with watering-places.[1]

varāṁganāgaṇakalilaṁ nṛpātmajastato balādvanamabhinīyate sma tat |
varāpsaronṛtyamalakādhipālayaṁ navavrato muniriva vighnakātaraḥ || 3.65

65. The king's son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakā,[2] gay with the dancing of the loveliest heavenly nymphs.

iti śrībuddhacarite mahākāvye saṁvegautpattirnāma tṛtīyaḥ sargaḥ || 3 ||
[Such is the third chapter in the great poem Śri Buddhacarita,
called The Prince's Pertubation]

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[1] Sc. for cattle, cf. Mahābh. XII, 9270 (in the text read -*dīrghikaṁ*).
[2] Kuvera.

Book IV: [Strīvighātano]
[The Women Rejected]

tatastasmāt purodyānāt kautūhalacalekṣaṇāḥ |
pratyuj̐jagmurnṛpasutaṁ prāptaṁ varamiva striyaḥ || 4.1

1. Then from that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom;

abhigamya ca tāstasmai vismayotphullalocanāḥ |
cakrire samudācāraṁ padmakośanibhaiḥ karaiḥ || 4.2

2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.

tasthuśca parivāryainaṁ manmathākṣiptacetasaḥ |
niścalaiḥ prītivikacaiḥ pibaṁtya iva locanaiḥ || 4.3

3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.

taṁ hi tā menire nāryaḥ kāmo vigrahavāniti |
śobhitaṁ lakṣaṇairdīptaiḥ sahajairbhūṣaṇairiva || 4.4

4. Some of the women verily thought that he was Kāma incarnate, — decorated as he was with his brilliant signs as with connate ornaments.

saumyatvāccaiva dhairyācca kāścidenaṁ prajajñire |
avatīrṇo mahīṁ sākṣād sudhāṁśuścaṁdramā iva || 4.5

5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.

tasya tā vapuṣākṣiptā nirgrahītuṁ jaj̐ṁbhire |
anyonyaṁ dṛṣṭibhirgatvā śanaiśca viniśaśvasuḥ || 4.6

6. Others, smitten by his beauty, yawned[1] as if to swallow him, and fixing their eyes on each other, softly sighed.

evaṁ tā dṛṣṭimātreṇa nāryo dadṛśureva tam |
na vyājahrurna jahasuḥ prabhāveṇāsya yaṁtritāḥ || 4.7

7. Thus the women only looked upon him, simply gazing with their eyes, — they spoke not, nor did they smile, controlled by his power.

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[1] Cf. Sāhitya Darp. § 155, 13.

tāstathā tu nirāraṁbhā dṛṣṭvā praṇayaviklavāḥ |
purohitasuto dhīmānudāyī vākyamabravīt || 4.8

8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udāyin, thus addressed them:

sarvāḥ sarvakalājñāḥ stha bhāvagrahaṇapaṁḍitāḥ |
rūpacāturyasaṁpannāḥ svaguṇairmukhyatāṁ gatāḥ || 4.9

9. 'Ye are all skilled in all the graceful arts, proficients in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

śobhayata guṇairebhirapi tānuttarān kurūn |
kuverasyāpi ca krīḍaṁ prāgeva vasudhāmimām || 4.10

10. 'With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances[1] of Kuvera, much more this little earth.

śaktāścālayituṁ yūyaṁ vītarāgānṛṣīnapi |
apsarobhiśca kalitān grahītuṁ vibudhānapi || 4.11

11. 'Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

bhāvajñānena hāvena cāturyādrūpasaṁpadā |
strīṇāmeva ca śaktāḥ stha saṁrāge kiṁ punarnṛṇām || 4.12

12. 'By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

tāsāmevaṁvidhānāṁ vo niyuktānāṁ svagocare |
iyamevaṁvidhā ceṣṭā na tuṣṭo 'smyārjavena vaḥ || 4.13

13. 'You thus skilled as ye are, each set[2] in her own proper sphere, — such as this is your power, I am not satisfied with your simplicity [when you profess to find him beyond your reach].

idaṁ navavadhūnāṁ vo hrīnikuṁcitacakṣuṣām |
sadṛśaṁ ceṣṭitaṁ hi syādapi vā gopayoṣitām || 4.14

14. 'This timid action of yours would be fit for new brides, their eyes closed through shame, — or it might be a blandishment worthy even of the wives of the cowherds.[3]

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[1] Professor Bühler suggests *cākrīḍam*, cf. śloka (verse) 28.
[2] I read *niyuktānām* for *viyuktānām*.
[3] Is this a reference to Kṛṣṇa's story? but cf. Weber, Ind. Antiquary, vol v, p. 254.

yadyapi syādayaṁ vīraḥ śrīprabhāvānmahāniti |
strīṇāmapi mahatteja iti kāryo 'tra niścayaḥ || 4.15

15. 'What though this hero be great by his exalted glory, yet "great is the might of women," let this be your firm resolve.

purā hi kāśisuṁdaryā veśavadhvā mahānṛṣiḥ |
tāḍito 'bhūt padanyāsāddurdharṣo daivatairapi || 4.16

16. 'In olden time a great seer, hard to be conquered even by the gods, was spurned by a harlot, the beauty of Kāśi, planting her feet upon him.

maṁthālagautamo bhikṣurjaṁghayā bālamukhyayā |
piprīṣuśca tadarthārthaṁ vyasūn niraharat purā || 4.17

17. 'The Bhikṣu Manthālagautama was also formerly spurned by Bālamukhyā with her leg, and wishing to please her he carried out dead bodies for her sake to be buried.

gautamaṁ dīrghatapasaṁ mahārṣiṁ dīrghajīvinam |
yoṣit saṁtoṣayāmāsa varṇasthānāvarā satī || 4.18

18. 'And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.

ṛṣyaśṛṁgaṁ munisutaṁ tathaiva strīṣvapaṁḍitam |
upāyairvividhaiḥ śāṁtā jagrāha ca jahāra ca || 4.19

19. 'So Śāntā[1] by her various wiles captivated and subdued the sage's son Ṛṣyaśṛṅga, unskilled in women's ways.

viśvāmitro maharṣiśca vigāḍho 'pi mahattapāḥ |
daśavarṣāṇyaraṇyastho ghṛtācyāpsarasā hṛtaḥ || 4.20

20. 'And the great seer Viśvāmitra, though plunged in a profound penance,[2] was carried captive for ten years in the forests by the nymph Ghṛtācī.[3]

evamādīnṛṣīṁstāṁstānanayan vikriyāṁ striyaḥ |
lalitaṁ pūrvavayasaṁ kiṁ punarnṛpateḥ sutam || 4.21

21. 'Many such seers as these have women brought to shame — how much more then a delicate prince in the first flower of his age?

tadevaṁ sati viśrabdhaṁ prayatadhvaṁ tathā yathā |
iyaṁ nṛpasya vaṁśaśrīrito na syātparāṁmukhī || 4.22

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[1] Rāmāy. I, 10 (Schleg. ed.).
[2] I would read *mahat tapaḥ*.
[3] Rāmāy. IV, 35.

22. ‘This being so, boldly put forth your efforts that the prosperity of the king’s family may not be turned away from him.

yā hi kāścidyuvatayo haraṁti sadṛśaṁ janam |
nikṛṣṭotkṛṣṭayorbhāvaṁ yā gṛhṇaṁti tu tāḥ striyaḥ || 4.23

23. ‘Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.’

ityudāyivacaḥ śrutvā tā viddhā iva yoṣitaḥ |
samāruruhurātmānaṁ kumāragrahaṇaṁ prati || 4.24

24. Having heard these words of Udāyin these women as stung to the heart rose even above themselves for the conquest of the prince.

tā bhrūbhiḥ prekṣitairbhāvairhasitairlalitairgataiḥ |
cakrurākṣepikāśceṣṭā bhītabhītā ivāṁganāḥ || 4.25

25. With their brows, their glances, their coquetries, their smiles, their delicate movements, they made all sorts of significant gestures like women utterly terrified.

rājñastu viniyogena kumārasya ca mārdavāt |
jahruḥ kṣipramaviśraṁbhaṁ madena madanena ca || 4.26

26. But they soon regained their confidence[1] through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

atha nārījanavṛtaḥ kumāro vyacaradvanam |
vāsitāyūthasahitaḥ karīva himavadvanam || 4.27

27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

sa tasmin kānane ramye jajvāla strīpuraḥsaraḥ |
ākrīḍa iva babhrāje vivasvānapsarovṛtaḥ || 4.28

28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

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[1] Lit. ‘dispelled their want of confidence’.

madenāvarjitā nāma taṁ kāścittatra yoṣitaḥ |
kaṭhinaiḥ paspṛśuḥ pīnaiḥ saṁghaṭṭairvalgubhiḥ stanaiḥ || 4.29

29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

srastāṁsakomalālaṁbamṛdubāhulatābalā |
anṛtaṁ skhalitaṁ kācitkṛtvainaṁ sasvaje balāt || 4.30

30. Another violently embraced him after making a pretended stumble, — leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

kācit tāmrādharoṣṭhena mukhenāsavagaṁdhinā |
viniśaśvāsa karṇe 'sya rahasyaṁ śrūyatāmiti || 4.31

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, 'Let my secret be heard.'

kācidājñāpayaṁtīva provācārdrānulepanā |
iha bhaktiṁ kuruṣveti hastaṁ saṁśliṣya lipsayā || 4.32

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, 'Perform thy rites of adoration here.'

muhurmuhurmadavyājasrastanīlāṁśukāparā |
ālakṣyarasanā reje sphuradvidyudiva kṣapā || 4.33

33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

kāścitkanakakāṁcībhirmukharābhiritastataḥ |
babhramurdarśayaṁtyo 'sya śroṇīstanvaṁśukāvṛtāḥ || 4.34

34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

cūtaśākhāṁ kusumitāṁ pragṛhyānyā lalaṁbire |
suvarṇakalaśaprakhyān darśayaṁtyaḥ payodharān || 4.35

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

kācitpadmavanādetya sapadmā padmalocanā |
padmavaktrasya pārśve 'sya padmaśrīriva tasthuṣī || 4.36

36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmā, by the side of that lotus-faced prince.

madhuraṁ gītamanvarthaṁ kācitsābhinayaṁ jagau |
taṁ svasthaṁ codayaṁtīva vaṁcito 'sītyavekṣitaiḥ || 4.37

37. Another sang a sweet song easily understood and with the proper gesticulations, rousing him, self-subdued though he was, by her glances, as saying, 'O how thou art deluded!'

śubhena vadanenānyā bhrūkārmukavikarṣiṇā |
prāvṛtyānucakārāsya ceṣṭitaṁ vīralīlayā || 4.38

38. Another, having armed herself[1] with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

pīnavalgustanī kācidvātāghūrṇitakuṁḍalā |
uccairavajahāsainaṁ samāpnotu bhavāniti || 4.39

39. Another, with beautiful full bosoms, and having her earrings waving in the wind,[2] laughed loudly at him, as if saying, 'Catch me, sir, if you can!'

apayāntaṁ tathaivānyā babaṁdhurmālyadāmabhiḥ |
kāścitsākṣepamadhurairjagṛhurvacanāṁkuśaiḥ || 4.40

40. Some, as he was going away, bound him with strings of garlands, — others punished him with words like an elephant-driver's hook, gentle yet reproachful.

pratiyogārthinī kācidgṛhītvā cūtavallarīm |
idaṁ puṣpaṁ tu kasyeti papraccha madaviklavā || 4.41

41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, 'This flower, whose is it?'

kācitpuruṣavatkṛtvā gatiṁ saṁsthānameva ca |
uvācainaṁ jitaḥ strībhirjaya bhoḥ pṛthivīmimām || 4.42

42. Another, assuming a gait and attitude like those of a man, said to him, 'Thou who art conquered by women, go and conquer this earth!'

atha loleksaṇā kācijjighraṁtī nīlamutpalam |
kiṁcinmadakalairvākyairnṛpātmajamabhāṣata || 4.43

43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

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[1] *Prāvṛtya*.
[2] I read *vātāghūrṇita*.

paśya bhartaścitaṁ cūtaṁ kusumairmadhugaṁdhibhiḥ |
hemapaṁjararuddho vā kokilo yatra kūjati || 4.44

44. 'See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.

aśoko dṛśyatāmeṣa kāmiśokavivardhanaḥ |
ruvaṁti bhramarā yatra dahyamānā ivāgninā || 4.45

45. 'Come and see this aśoka tree, which augments lovers' sorrows, — where the bees make a noise as if they were scorched by fire.

cūtayaṣṭyā samāśliṣṭo dṛśyatāṁ tilakadrumaḥ |
śuklavāsā iva naraḥ striyā pītāṁgarāgayā || 4.46

46. 'Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.

phullaṁ kuruvakaṁ paśya nirmuktālaktakaprabham |
yo nakhaprabhayā strīṇāṁ nirbhartsita ivānataḥ || 4.47

47. 'Behold this kuruvaka in flower, bright like fresh[1] resin-juice, which bends down as if it felt reproached by the colour of women's nails.[2]

bālāśokaśca nicito dṛśyatāmeṣa pallavaiḥ |
yo 'smākaṁ hastaśobhābhirlajjamāna iva sthitaḥ || 4.48

48. 'Come and see this young aśoka, covered all over with new shoots, which stands as it were ashamed at the beauty of our hands.

dīrghikāṁ prāvṛtāṁ paśya tīrajaiḥ siṁduvārakaiḥ |
pāṁḍurāṁśukasaṁvītāṁ śayānāṁ pramadāmiva || 4.49

49. 'See this lake surrounded by the sinduvāra shrubs growing on its banks,[3] like a fair woman reclining, clad in fine white cloth.

dṛśyatāṁ strīṣu māhātmyaṁ cakravāko hyasau jale |
pṛṣṭhataḥ preṣyavadbhāryāmanuvṛtyānugacchati || 4.50

50. 'See the imperial power of females, — yonder ruddy-goose in the water goes behind his mate following her like a slave.

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[1] I read *nirmuktam*, which might mean 'just exuded', or the whole compound may mean (cf. Kum. Sambh. V, 34) 'like a lip which has given up the use of pinguent'.

[2] Cf. Vikramorvaśī, Act 11, *strī-nakha-pāṭalaṁ kuruvakam*.

[3] I read *tīrajaiḥ sinduvārakaiḥ*.

mattasya parapuṣṭasya ruvataḥ śrūyatāṁ dhvaniḥ |
aparaḥ kokilo 'nutkaḥ pratiśrutyeva kūjati || 4.51

51. 'Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.

api nāma vihaṁgānāṁ vasaṁtenāhito madaḥ |
na tu ciṁtayataścittaṁ janasya prājñamāninaḥ || 4.52

52. 'Would that thine was the intoxication of the birds which the spring produces, — and not the thought of a thinking man, ever pondering how wise he is!'

ityevaṁ tā yuvatayo manmathoddāmacetasaḥ |
kumāraṁ vividhaistaistairupacakramire nayaiḥ || 4.53

53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

evamākṣipyamāṇo 'pi sa tu dhairyāvṛteṁdriyaḥ |
martavyamiti sodvego na jaharṣa na sismiye || 4.54

54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, 'One must die.'

tāsāṁ tattvena vasthānaṁ dṛṣṭvā sa puruṣottamaḥ |
sasaṁvignena dhīreṇa ciṁtayāmāsa cetasā || 4.55

55. Having seen them in their real condition,[1] that best of men pondered with an undisturbed,[2] and stedfast mind.

kiṁ vinā nāvagacchaṁti capalaṁ yauvanaṁ striyaḥ |
yato rūpeṇa saṁpannaṁ jareyaṁ nāśayiṣyati || 4.56

56. 'What is it that these women lack[3] that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.

nūnametā na paśyaṁti kasyacid rogasaṁplavam |
tathā hṛṣṭā bhayaṁ tyaktvā jagati vyādhidharmiṇi || 4.57

57. 'Verily they do not see any one's plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.

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[1] For *vasthānam* cf. Maitri Upan. (Comm.) VI, 1.
[2] I would read *asaṁvignena*.
[3] *Kiṁ vinā*.

anabhijñāśca suvyaktaṁ mṛtyoḥ sarvāpahāriṇaḥ |
tathā svasthā nirudvegāḥ krīḍaṁti ca hasaṁti ca || 4.58

58. 'Evidently they know nothing of death which carries all away; and so at ease and without distress they can sport and laugh.

jarāṁ mṛtyuṁ ca vyādhiṁ ca ko hi jānan sacetanaḥ |
svasthastiṣṭhan niṣīdedvā supedvā kiṁ punarhaset || 4.59

59. 'What rational being, who knows of old age, death and sickness, could stand[1] or sit down at his ease or sleep, far less laugh?

yastu dṛṣṭvā paraṁ jīrṇaṁ vyādhitaṁ mṛtameva ca |
svastho bhavati nodvigno yathācetāstathaiva saḥ || 4.60

60. 'But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.

viyujyamāne 'pi tarau puṣpairapi phalairapi |
patati cchidyamāne vā taruranyo na śocate || 4.61

61. '(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.'

iti dhyānaparaṁ dṛṣṭvā viṣayebhyo gataspṛham |
udāyī nītiśāstrajñastamuvāca suhṛttayā || 4.62

62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udāyin, well skilled in the rules of policy, with kindly feelings addressed him:

ahaṁ nṛpatinā dattaḥ sakhā tubhyaṁ kṣamaḥ kila |
yasmāttvayi vivakṣā me tayā praṇayavattayā || 4.63

63. 'Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.

ahitāt pratiṣedhaśca hite cānupravartanam |
vyasane cāparityāgastrividhaṁ mitralakṣaṇam || 4.64

64. 'To hinder from what is disadvantageous, to urge to what is advantageous — and not to forsake in misfortune, — these are the three marks of a friend.

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[1] I would conjecture *tiṣṭen*.

so 'haṁ maitrīṁ pratijñāya puruṣārthātparāṅmukham |
yadi tvāṁ samupekṣeyaṁ na bhavenmitratā mayi || 4.65

65. 'If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

tadbravīmi suhṛdbhūtvā taruṇasya vapuṣmataḥ |
idaṁ na pratirūpaṁ te strīṣvadākṣiṇyamīdṛśam || 4.66

66. 'Therefore I speak as thy friend, — such rudeness as this to women is not befitting for one young in years and graceful in person.

anṛtenāpi nārīṇāṁ yuktaṁ samanuvartanam |
tadvrīḍāparihārārthamātmaratyarthameva ca || 4.67

67. 'It is right to woo a woman even by guile, this is useful both for getting rid of shame and for one's own enjoyment.

saṁnatiscānuvṛttiśca strīṇāṁ hṛdayabaṁdhanam |
snehasya hi guṇā yonirmānakāmāśca yoṣitaḥ || 4.68

68. 'Reverential behaviour and compliance with her wishes are what binds a woman's heart; good qualities truly are a cause of love, and women love respect.

tadarhasi viśālākṣa hṛdaye 'pi parāṅmukhe |
rūpasyāsyānurūpeṇa dākṣiṇyenānuvartitum || 4.69

69. 'Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

dākṣiṇyamauṣadhaṁ strīṇāṁ dākṣiṇyaṁ bhūṣaṇaṁ param |
dākṣiṇyarahitaṁ rūpaṁ niṣpuṣpamiva kānanam || 4.70

70. 'Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

kiṁ vā dākṣiṇyamātreṇa bhāvenāstu parigrahaḥ |
viṣayān durlabhāṁllabdhvā na hyavajñātumarhasi || 4.71

71. 'But of what use is courtesy by itself? let it be assisted by the heart's feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.

kāmaṁ paramiti jñātvā devo 'pi hi puraṁdaraḥ |
gautamasya muneḥ patnīmahalyāṁ cakame purā || 4.72

72. 'Knowing that pleasure was the best of objects, even the god Puraṁdara (Indra) wooed in olden time Ahalyā the wife of the saint Gautama.

agastyaḥ prārthayāmāsa somabhāryāṁ ca rohiṇīm |
tasmāt tatsadṛśaṁ lebhe lopāmudrāmiti śrutiḥ || 4.73

73. 'So too Agastya wooed Rohiṇī, the wife of Soma; and therefore, as Śruti saith, a like thing befell Lopāmudrā.[1]

autathyasya ca bhāryāyāṁ mamatāyāṁ mahātapāḥ |
mārutyāṁ janayāmāsa bharadvājaṁ vṛhaspatiḥ || 4.74

74. 'The great ascetic Vṛhaspati begot Bharadvāja on Mamatā the daughter of the Maruts, the wife of Autathya.[2]

vṛhaspatermahiṣyāṁ ca juhvatyāṁ juhvatāṁ varaḥ |
budhaṁ vibudhadharmāṇaṁ janayāmāsa caṁdramāḥ || 4.75

75. 'The Moon, the best of offerers, begat Budha of divine nature on the spouse of Vṛhaspati as she was offering a libation.[3]

kālīm caiva purā kanyāṁ jalaprabhavasaṁbhavām |
jagāma yamunātīre jātarāgaḥ parāśaraḥ || 4.76

76. 'So too in old time Parāśara, overpowered by passion on the bank of the Yamunā, lay with the maiden Kālī who was the daughter of the son of the Water (Agni).

mātaṁgyāmakṣamālāyāṁ garhitāyāṁ riraṁsayā |
kapiṁjalādaṁ tanayaṁ vasiṣṭho 'janayanmuniḥ || 4.77

77. 'The sage Vaśiṣṭha through lust begot a son Kapiñjalāda on Akṣamālā a despised low-caste woman.[4]

yayātiścaiva rājarṣirvayasyapi vinirgate |
viśvācyāpsarasā sārdhaṁ reme caitrarathe vane || 4.78

78. 'And the seer-king Yayāti, even when the vigour of his prime was gone, sported in the Caitraratha forest with the Apsaras Viśvācī.

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[1] Agastya's wife. This seems to refer to Lopāmudrā's words to her husband in Rig-veda I, 179; cf, also Mahābh. III, xcvii.

[2] This should be *Ututhya* (cf. Mahābh. I, civ). Mamatā had Dīrghatamas by her husband and Bharadvāja by Vṛhaspati. The MSS, read *Samatā*.

[3] She is called Tārā, Vṣṇu Pur. IV, 6.

[4] Manu IX, 23.

strīsaṁsargaṁ vināśāṁtaṁ pāṁḍurjñātvāpi kauravaḥ |
mādrīrūpaguṇākṣiptaḥ siṣeve kāmajaṁ sukham || 4.79

79. ‘And the Kaurava king Pāṇḍu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mādrī yielded to the pleasures of love.

karālajanakaścaiva hṛtvā brāhmaṇakanyakām |
avāpa bhraṁśam apyeva na tu tyajecca manmatham || 4.80

80. ‘And so Karālajanaka, when he carried off the Brāhman’s daughter, incurred loss of caste thereby, but he would not give up his love.

evamādyā mahātmāno viṣayān garhitānapi |
ratihetorbubhujire prāgeva guṇasaṁhitān || 4.81

81. ‘Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

tvaṁ punarnyāyataḥ prāptān balavān rūpavān yuvā |
viṣayānavajānāsi yatra saktamidaṁ jagat || 4.82

82. ‘And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.’

iti śrutvā vacastasya ślakṣṇamāgamasaṁhitam |
meghastanitanirghoṣaḥ kumāraḥ pratyabhāṣata || 4.83

83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud:

upapannamidaṁ vākyaṁ sauhārdavyaṁjakaṁ tvayi |
atra ca tvānuneṣyāmi yatra mā duṣṭhu manyase || 4.84

84. ‘This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.

nāvajānāmi viṣayāñjāne lokaṁ tadātmakam |
anityaṁ tu jaganmatvā nātra me ramate manaḥ || 4.85

85. ‘I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.

jarā vyādhiśca mṛtyuśca yadi na syādidaṁ trayam |
mamāpi hi manojñeṣu viṣayeṣu ratirbhavet || 4.86

86. ‘Old age, disease, and death — if these three things did not exist, I too should find my enjoyment in the objects that please the mind.

nityaṁ yadyapi hi strīṇāmetadeva vapurbhavet |
sasaṁvitkasya kāmeṣu tathāpi na ratiḥ kṣamā || 4.87

87. ‘Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.

yadā tu jarayā pītaṁ rūpamāsāṁ bhaviṣyati |
ātmano ’pyanabhipretaṁ mohāttatra ratirbhavet || 4.88

88. ‘But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself.[1]

mṛtyuvyādhijarādharmo mṛtyuvyādhijarātmabhiḥ |
ramamāṇo ’pyasaṁvignaḥ samāno mṛgapakṣibhiḥ || 4.89

89. ‘He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age, such a man is on a level with birds and beasts.

yadapyāttha mahātmānaste ’pi kāmātmakā iti |
saṁvego ’tra na kartavyo yadā teṣāmapi kṣayaḥ || 4.90

90. ‘And as for what thou sayest as to even those great men having become victims to desire, do not be bewildered by them, for destruction was also their lot.

māhātmyaṁ na ca tanmanye yatra sāmānyataḥ kṣayaḥ |
viṣayeṣu prasaktirvā yuktirvā nātmavattayā || 4.91

91. ‘Real greatness is not to be found there, where there is universally destruction, or where there is attachment to earthly objects, or a want of self-control.

yadapyātthānṛtenāpi strījane vartyatāmiti |
anṛtaṁ nāvagacchāmi dākṣiṇyenāpi kiṁcana || 4.92

92. ‘And when thou sayest, "Let one deal with women even by guile," I know nought about guile, even if it be accompanied with courtesy.

na cānuvartanaṁ tanme rucitaṁ yatra nārjavam |
sarvabhāvena saṁparko yadi nāsti dhigastu tat || 4.93

93. ‘That compliance too with a woman’s wishes pleases me not, if truthfulness be not there; if there be not a union with one’s whole soul and nature, then "out upon it" say I.

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[1] Or ‘even by the soul’.

anṛte śraddadhānasya saktasyādoṣadarśinaḥ |
kiṁ hi vaṁcayitavyaṁ syājjātarāgasya cetasaḥ || 4.94

94. 'A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects, — what is there in it worth being deceived?

vaṁcayaṁti ca yadyeva jātarāgāḥ parasparam |
nanu naiva kṣamaṁ draṣṭuṁ narāḥ strīṇāṁ nṛṇām striyaḥ || 4.95

95. 'And if the victims of passion do deceive one another, — are not men unfit for women to look at and women for men?

tadevaṁ sati duḥkhārttaṁ jarāmaraṇabhoginam |
na māṁ kāmeṣvanāryeṣu pratārayitumarhasi || 4.96

96. Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures, — me afflicted by sorrow, and subject to old age and death?

aho 'tidhīraṁ balavacca te manaścaleṣu kāmeṣu ca sāradarśinaḥ |
bhaye 'pi tīvre viṣayeṣu sajjase nirīkṣamāṇo maraṇādhvani prajāḥ || 4.97

97. 'Ah! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

ahaṁ punarbhīruratīvaviklavo jarāvipadvyādhibhayaṁ viciṁtayan |
labhe na śāṁtiṁ na dhṛtiṁ kuto ratiṁ niśāmayan dīptamivāgninā jagat || 4.98

98. 'But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

asaṁśayaṁ mṛtyuriti prajānato narasya rāgo hṛdi yasya jāyate |
ayomayīṁ tasya paraimi cetanāṁ mahābhaye rakṣati yo na roditi || 4.99

99. 'If desire arises in the heart of the man, who knows that death is certain, — I think that his soul must be made of iron, who restrains it in this great terror and does not weep.'

athau kumāraśca viniścayātmikāṁ cakāra kāmāśrayaghātinīṁ kathām |
janasya cakṣurgamanīyamaṁḍalo mahīdharaṁ cāstamiyāya bhāskaraḥ || 4.100

100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

tato vṛthādhāritabhūṣaṇasrajaḥ kalāguṇaiśca praṇayaiśca niṣphalaiḥ |
sva eva bhāve vinigṛhya manmathaṁ puraṁ yayurbhagnamanorathāḥ striyaḥ ||
4.101

101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and endearments all fruitless, concealing their love deep in their hearts,[1] returned to the city with broken hopes.

tataḥ purodyānagatāṁ janaśriyaṁ nirīkṣya sāyaṁ pratisaṁhṛtāṁ punaḥ |
anityatāṁ sarvagatāṁ viciṁtayan viveśa dhiṣṇyaṁ kṣitipālakātmajaḥ || 4.102

102. Having thus seen the beauty[2] of the troop of women who had gone out to the city-garden, now withdrawn in the evening, — the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

tataḥ śrutvā rājā viṣayavimukhaṁ tasya tu mano
na śiśye tāṁ rātriṁ hṛdayagataśalyo gaja iva |
atha śrāṁto maṁtre bahuvividhamārge sasacivo
na so 'nyatkāmebhyo niyamanamapaśyatsutamateḥ || 4.103

103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son's purpose.

iti śrībuddhacarite mahākāvye strīvighātano nāma caturthaḥ sargaḥ || 4 ||
[Such is the fourth chapter in the great poem Śri Buddhacarita,
called The Women Rejected]

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[1] Reading *sva eva bhāve* from the Tibetan.
[2] Reading *śriyam* for *striyam*.

Book V: [Abhiniṣkramaṇo]
[Flight]

sa tathā viṣayairvilobhyamānaḥ paramohairapi śākyarājasūnuḥ |
na jagāma ratiṁ na śarma lebhe hṛdaye siṁha ivātidigdhaviddhaḥ || 5.1

1. He, the son of the Śākya king, even though thus tempted by the objects of sense which infatuate others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

atha maṁtrisutaiḥ kṣamaiḥ kadācitsakhibhiścitrakathaiḥ kṛtānuyātraḥ |
vanabhūmididṛkṣayā śamepsurnaradevānumato vahiḥ pratasthe || 5.2

2. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse, — with a desire to see the glades of the forest and longing for peace, he went out with the king's permission.

navarukmakhalīnakiṁkiṇīkaṁ pracalaccāmaracāruhemabhāṁḍam |
abhiruhya sa kaṁṭhakaṁ sadaśvaṁ prayayau ketumiva drumābjaketuḥ || 5.3

3. Having mounted his good horse Kaṁthaka, decked with bells and bridle-bit of new gold, with beautiful golden harness and the chowrie waving,[1] he went forth like the moon[2] mounted on a comet.

sa nikṛṣṭatarāṁ vanāṁtabhūmiṁ vanalobhācca yayau mahīguṇecchuḥ |
salilormivikārasīramārgāṁ vasudhāṁ caiva dadarśa kṛṣyamāṇām || 5.4

4. Lured by love of the wood and longing for the beauties of the ground,[3] he went to a spot near at hand[4] on the forest-outskirts; and there he saw a piece of land being ploughed, with the path of the plough broken like waves on the water.

halabhinnavikīrṇaśaṣpadarbhāṁ hatasūkṣmakrimikāṁḍajaṁtukīrṇām |
samavekṣya rasāṁ tathāvidhāṁ tāṁ svajanasyeva badhe bhṛśaṁ śuśoca || 5.5

5. Having beheld the ground in this condition, with its young grass scattered and torn by the plough, and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow as for the slaughter of his own kindred.

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[1] 'The white bushy tail of the Tibet cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse'. Wilson, Hundu Drama, I, p. 200.

[2] The Tibetan has *tog-la ljon·daṅ chu·skyes tog·can*, 'like him who has the sign of a tree and water-born (lotus,) (mounted) on a comet', but with no further explanation. Could this mean the moon as *oṣadhipati* and as *kumu eśa*?

[3] Should we read *-guṇecchuḥ* for *-guṇācchaḥ*?

[4] *Nikṛṣṭatarām*; one MS. reads *vikṛṣṭa-*, 'ploughed'.

kṛṣataḥ puruṣāṁśca vīkṣamāṇaḥ pavanārkāṁśurajovibhinnavarṇān |
vahanaklamaviklavāṁśca dhuryān paramāryaḥ paramāṁ kṛpāṁ cakāra || 5.6

6. And beholding the men as they were ploughing, their complexions spoiled by the dust, the sun's rays, and the wind, and their cattle bewildered with the burden of drawing, the most noble one felt extreme compassion.

avatīrya tatasturaṁgapṛṣṭhācchanakairgāṁ vyacarat śucā parītaḥ |
jagato jananavyayaṁ vicinvan kṛpaṇaṁ khalvidamityuvāca cārttaḥ || 5.7

7. Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, — pondering the birth and destruction of the world, he, grieved, exclaimed, 'this is indeed pitiable.'

manasā ca viviktatāmabhīpsuḥ suhṛdastānanuyāyino nivārya |
abhitāralacāruparṇavatyā vijane mūlamupeyivān sa jaṁbvāḥ || 5.8

8. Then desiring to become perfectly lonely in his thoughts, having stopped those friends who were following him, he went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind).

niṣasāda ca patrakhoravatyāṁ bhuvi vaidūryanikāśaśādvalāyām |
jagataḥ prabhavavyayau viciṁtya manasaśca sthitimārgamālalaṁbe || 5.9

9. There he sat down on the ground covered with leaves,[1] and with its young grass bright like lapis lazuli; and, meditating on the origin and destruction of the world, he laid hold of the path that leads to firmness of mind.

samavāptamanaḥ sthitiśca sadyo viṣayecchādibhirādhibhiśca muktaḥ |
savitarkavicāramāpa śāṁtaṁ prathamaṁ dhyānamanāśravaprakāram || 5.10

10. Having attained to firmness of mind,[2] and being forthwith set free from all sorrows such as the desire of worldly objects and the rest, he attained the first stage of contemplation, unaffected by sin, calm, and 'argumentative.'[3]

adhigamya tato vivekajaṁ tu paramaprītisukhaṁ [manaḥ] samādhim |
idameva tataḥ paraṁ pradadhyau manasā lokagatiṁ niśamya samyak || 5.11

11. Having then obtained the highest happiness sprung from deliberation,[1] he next pondered this meditation, — having thoroughly understood in his mind the course of the world:

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[1] The MSS. add *-khoravatyāṁ*, an obscure word, which may be connected with *khura* or perhaps should be altered to *koravatyāṁ*, i.e. 'covered with sharp-pointed leaves', or 'covered with leaves and buds'. [The Tibetan has *gcan·mar ldan·pai sa·gzhi der·ni de zhugs·te*, 'on the pure ground here he sitting'. This might point to *so 'tra śaucavatyāṁ* H.W.]

[2] Query, *śamavāptamanaḥsthitiḥ* for *-manāḥsthiteḥ*.

[3] *Śavitarka*, cf. Yoga-sūtras I, 42. (Read *anāsrava-*).

kṛpaṇaṁ vata yajjanaḥ svayaṁ sannaraso vyādhijarāvināśadharmaḥ |
jarayārditamāturaṁ mṛtaṁ vā paramajño vijugupsate madāṁdhaḥ || 5.12

12. 'It is a miserable thing that mankind, though themselves powerless[2] and subject to sickness, old age, and death, yet, blinded by passion and ignorant, look with disgust on another who is afflicted by old age or diseased or dead.

iha cedahamīdṛśaḥ svayaṁ san vijugupseya paraṁ tathāsvabhāvam |
na bhavetsadṛśaṁ hi tatkṣamaṁ vā paramaṁ dharmamimaṁ vijānato me || 5.13

13. 'If I here, being such myself, should feel disgust for another who has such a nature, it would not be worthy or right in me who know this highest duty.'

iti tasya vipaśyato yathāvajjagato vyādhijarāvipattidoṣān |
balayauvanajīvitapravṛttau vijagāmātmagato madaḥ kṣaṇena || 5.14

14. As he thus considered thoroughly these faults of sickness, old age, and death which belong to all living beings, all the joy which he had felt in the activity of his vigour, his youth, and his life, vanished in a moment.

na jaharṣa na cāpi cānutepe vicikitsāṁ na yayau na taṁdrinidre |
na ca kāmaguṇeṣu saṁraraṁje na ca didveṣa paraṁ na cāvamene || 5.15

15. He did not rejoice, he did not feel remorse; he suffered no hesitation, indolence, nor sleep; he felt no drawing towards the qualities of desire; he hated not nor scorned another.

iti buddhiriyaṁ ca nīrajaskā vavṛdhe tasya mahātmano viśuddhā |
puruṣairaparairadṛśyamānaḥ puruṣaścopasasarpa bhikṣuveśaḥ || 5.16

16. Thus did this pure passionless meditation grow within the great-souled one; and unobserved by the other men, there crept up a man in a beggar's dress.

naradevasutastamabhyapṛcchadvada ko 'sīti śaśaṁsa so 'tha tasmai |
sa ca puṁgava janmamṛtyubhītaḥ śramaṇaḥ pravrajito 'smi mokṣahetoḥ || 5.17

17. The king's son asked him a question, — he said to him, 'Tell me, who art thou?' and the other replied, 'Oh bull of men, I, being terrified at birth and death, have become an ascetic for the sake of liberation.

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[1] Two syllables are lost in this line. [Ed: The metre is defective in Cowell's version here, as he mentions in a footnote. Johnson's reading of *manaḥ* here fills the lacuna.]

[2] *Arasaḥ*.

jagati kṣayadharmake mumukṣurmṛgaye 'haṁ śivamakṣayaṁ padaṁ tat |
ajano 'nyajanairatulyabuddhirviṣayebhyo vinivṛttarāgadoṣaḥ || 5.18

18. 'Desiring liberation in a world subject to destruction, I seek that happy indestructible abode, isolated from mankind, with my thoughts unlike those of others, and with my sinful passions turned away from all objects of sense.

nivasan kvacideva vṛkṣamūle vijane vāyatane girau vane vā |
vicarāmyaparigraho nirāśaḥ paramārthāya yathopapannabhikṣuḥ || 5.19

19. 'Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain or a forest, — I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.'

iti paśyata eva rājasūnoridamuktvā sa nabhaḥ samutpapāta |
sa hi tadvapuranyabuddhidarśī smṛtaye tasya sameyivān divaukāḥ || 5.20

20. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince's thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

gaganaṁ khagavadgate ca tasmin nṛvaraḥ saṁjahṛṣe visismiye ca |
upalabhya tataśca dharmasaṁjñāmabhiniryāṇavidhau matiṁ cakāra || 5.21

21. When the other was gone like a bird to heaven, the foremost of men was rejoiced and astonished; and having comprehended the meaning of the term dharma,[1] he set his mind on the manner of the accomplishment of deliverance.

tata iṁdrasamo jiteṁdriyaśca pravivikṣuḥ paramāśvamāruroha |
parivartya janaṁ tvavekṣamāṇastata evābhimataṁ vanaṁ na bheje || 5.22

22. Then like Indra himself, and having tamed his senses, — desiring to return home he mounted his noble steed; and having made him turn back as he looked for his friends, from that moment he sought no more the desired forest.

sa jarāmaraṇakṣayaṁ cikīrṣurvanavāsāya matiṁ smṛtau nidhāya |
praviveśa punaḥ puraṁ na kāmādvanabhūmeriva maṁḍalaṁ dvipeṁdraḥ || 5.23

23. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the woods, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground[2] after roaming in a forest-land.

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[1] *Dharmasaṁjñām*?
[2] Cf. II, 3.

sukhitā vata nirvṛtā ca sā strī patirīdṛktvamivāyatākṣa yasyāḥ |
iti taṁ samudīkṣya rājakanyā praviśaṁtaṁ pathi sāṁjalirjagāda || 5.24

24. 'Happy truly and blessed is that woman whose husband is such as thou, O long-eyed prince!' So, on seeing him, the princess exclaimed, folding her hands to welcome him, as he entered the road.

atha ghoṣamimaṁ mahābhraghoṣaḥ pariśuśrāva śamaṁ paraṁ ca lebhe |
śrutavāṁśca hi nirvṛteti śabdaṁ parinirvāṇavidhau matiṁ cakāra || 5.25

25. He whose voice was deep-sounding like a cloud heard this address and was filled with profound calm; and as he heard the word 'blessed'[1] he fixed his mind on the attainment of Nirvāṇa.

atha kāṁcanaśailaśṛṁgavarṣmā gajamegharṣabhabāhunisvanākṣaḥ |
kṣayamakṣayadharmajātarāgaḥ śaśisiṁhānanavikramaḥ prapede || 5.26

26. Then the prince whose form was like the peak of a golden mountain, — whose eye, voice, and arm resembled a bull, a cloud, and an elephant,[2] — whose countenance and prowess were like the moon and a lion, — having a longing aroused for something imperishable, — went into his palace.

mṛgarājagatistato 'bhyagacchannṛpatiṁ maṁtrigaṇairupāsyamānam |
samitau marutāmiva jvalaṁtaṁ maghavaṁtaṁ tridive sanatkumāraḥ || 5.27

27. Then stepping like a lion he went towards the king who was attended by his numerous counsellors, like Sanatkumāra in heaven waiting on Indra resplendent in the assembly[3] of the Maruts.

praṇipatya ca sāṁjalirbabhāṣe diśa mahyaṁ naradeva sādhvanujñām |
parivivrajiṣāmi mokṣahetorniyato hyasya janasya viprayogaḥ || 5.28

28. Prostrating himself, with folded hands, he addressed him, 'Grant me graciously thy permission, O lord of men, — I wish to become a wandering mendicant for the sake of liberation, since separation is appointed for me.'

iti tasya vaco niśamya rājā kariṇevābhihato drumaścacāla |
kamalapratime 'ṁjalau gṛhītvā vacanaṁ cedamuvāca vāṣpakaṁṭhaḥ || 5.29

29. Having heard his words, the king shook like a tree struck by an elephant, and having seized his folded hands which were like a lotus, he thus addressed him in a voice choked with tears:

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[1] Sc. *nirvṛta*.
[2] *Gajamegharṣabhabāhunisvanākṣaḥ*? So Chinese translation, Beal, st. 356.
[3] I read *samitau*.

pratisaṁhara tāta buddhimetāṁ na hi kālastava dharmasaṁśrayasya |
vayasi prathame matau calāyāṁ bahudoṣāṁ hi vadaṁti dharmacaryām || 5.30

30. 'O my son, keep back this thought, it is not the time for thee to betake thyself to dharma; they say that the practice of religion is full of evils in the first period of life when the mind is still fickle.

viṣayeṣu kutūhaleṁdriyasya vratakhedeṣvasamarthaniścayasya |
taruṇasya manaścalatyaraṇyādanabhijñasya viśeṣato 'vivekam || 5.31

31. 'The mind of the thoughtless ignorant young man whose senses are eager for worldly objects, and who has no power of settled resolution for the hardships of vows of penance, shrinks back from the forest, for it is especially destitute of discrimination.

mama tu priyadharma dharmakālastvayi lakṣmīmavasṛjya lakṣyabhūte |
sthiravikrama vikrameṇa dharmastava hitvā tu guruṁ bhavedadharmaḥ || 5.32

32. 'It is high time for me to practise religion, O my child of loved qualities,[1] leaving my royal glory to thee who art well worthy to be distinguished by it; but thy religion, O firm-striding hero, is to be accomplished by heroism; it would be irreligion if thou wert to leave thine own father.

tadimaṁ vyavasāyamutsṛja tvaṁ bhava tāvannirato gṛhasthadharme |
puruṣasya vayaḥsukhāni bhuktvā ramaṇīyo hi tapovanapraveśaḥ || 5.33

33. 'Do thou therefore abandon this thy resolution; devote thyself for the present to the duties of a householder; to a man who has enjoyed the pleasures of his prime, it is delightful to enter the penance-forest.'

iti vākyamidaṁ niśamya rājñaḥ kalaviṁkasvara uttaraṁ babhāṣe |
yadi me pratibhūścaturṣu rājan bhavasi tvaṁ na tapovanaṁ śrayiṣye || 5.34

34. Having heard these words of the king, he made his reply in a voice soft like a sparrow's: 'If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.

na bhavenmaraṇāya jīvitaṁ me viharetsvāsthyamidaṁ ca me na rogaḥ |
na ca yauvanamākṣipejjarā me na ca saṁpattimapāharedvipattiḥ || 5.35

35. 'Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.'

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[1] Or 'lover of religion'.

iti durlabhamarthamūcivāṁsaṁ tanayaṁ vākyamuvāca śākyarājaḥ |
tyaja buddhimatimāṁ gatipravṛttāmavahāsyo 'timanorathakramaśca || 5.36

36. When his son uttered a speech so hard to be understood, the king of the Śākyas thus replied: 'Abandon this idea bent upon departure; extravagant desires are only ridiculous.'

atha merugururguruṁ babhāṣe yadi nāsti krama eṣa nāsti vāryaḥ |
śaraṇājjvalanena dahyamānānna hi niścikramiṣuṁ kṣamaṁ grahītum || 5.37

37. Then he who was firm as Mount Meru addressed his father: 'If this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape[1] from a house that is on fire.

jagataśca yathā dhruvo viyogo na tu dharmāya varaṁ tvayaṁ viyogaḥ |
avaśaṁ nanu viprayojayenmāmakṛtasvārthamatṛptameva mṛtyuḥ || 5.38

38. 'As separation is inevitable to the world, but not for Dharma,[2] this separation is preferable; will not death sever me helplessly, my objects unattained and myself unsatisfied?'

iti bhūmipatirniśamya tasya vyavasāyaṁ tanayasya nirmumukṣoḥ |
abhidhāya na yāsyatīti bhūyo vidadhe rakṣaṇamuttamāṁśca kāmān || 5.39

39. The monarch, having heard this resolve of his son longing for liberation, and having again exclaimed, 'He shall not go,' set guards round him and the highest pleasures.

sacivaistu nidarśito yathāvadbahumānāt praṇayācca śāstrapūrvam |
guruṇā ca nivārito 'śrupātaiḥ praviveśāvasathaṁ tataḥ sa śocan || 5.40

40. Then having been duly instructed[3] by the counsellors, with all respect and affection, according to the śāstras, and being thus forbidden with tears by his father, the prince, sorrowing, entered into his palace.

calakuṇḍalacuṁbitānanābhirghananiśvāsavikaṁpitastanībhiḥ |
vanitābhiradhīralocanābhirmṛgaśāvābhirivābhyudīkṣyamāṇaḥ || 5.41

41. There he was gazed at by his wives with restless eyes, whose faces were kissed by their dangling earrings, and whose bosoms were shaken with their thick-coming sighs, — as by so many young fawns.

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[1] Read *niścikramiṣum*.
[2] This accompanies the soul at death; cf. Manu VIII, 17.
[3] Does this allude to Udāyin? or should we translate it 'being shown the way'?

**sa hi kāṁcanaparvatāvadāto hṛdayonmādakaro varāṁganānām |
śravanāṁgavilocanātmabhāvān vacanasparśavapurguṇairjahāra || 5.42**

42. Bright like a golden mountain, and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and qualities.

**vigate divase tato vimānaṁ vapuṣā sūrya iva pradīpyamānaḥ |
timiraṁ vijighāṁsurātmabhāsā ravirudyanniva merumāruroha || 5.43**

43. When the day was gone, then, shining with his form like the sun, he ascended the palace, as the rising sun ascends Mount Meru, desiring to dispel the darkness by his own splendour.

**kanakojjvaladīptadīpavṛkṣaṁ varakālāgurudhūpapūrṇagarbham |
adhiruhya sa vajrabhakticitraṁ pravaraṁ kāṁcanamāsanaṁ siṣeve || 5.44**

44. Having ascended, he repaired to a special golden seat decorated with embellishments of diamond, with tall lighted candlesticks ablaze with gold, and its interior filled with the incense of black aloe-wood.

**tata uttamamuttamāśca nāryo niśi tūryairupatasthuriṁdrakalpam |
himavacchirasīva caṁdragaure draviṇeṁdrātmajamapsarogaṇaughāḥ || 5.45**

45. Then the noblest of women waited during the night on the noblest of men who was like Indra himself, with a concert of musical instruments, as the crowds of heavenly nymphs wait on the son of the Lord of wealth[1] upon the summit of Himavat, white like the moon.

**paramairapi divyatūryakalpaiḥ sa tu tairnaiva ratiṁ yayau na harṣam |
paramārthasukhāya tasya sādhorabhiniścikramiṣā yato na reme || 5.46**

46. But even by those beautiful instruments like heavenly music he was not moved to pleasure or delight; since his desire to go forth from his home to seek the bliss of the highest end was never lulled.

**atha tatra suraistapovariṣṭhairakaniṣṭhairvyavasāyamasya buddhvā |
yugapatpramadājanasya nidrā vihitāsīdvikṛtāśca gātraceṣṭāḥ || 5.47**

47. Then by the power of the heavenly beings most excellent in self-mortification, the Akaniṣṭhas, who knew the purpose of his heart, deep sleep was suddenly thrown on that company of women and their limbs and gestures became distorted.[2]

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[1] Sc. Kuvera. I follow Professor Max Müller's suggested reading *himavacchirasīva* for the MS. *himavadgirisīra*.

[2] With this description of the sleeping women compare that in the Rāmāyana, V, 10.

abhavacchayitā hi tatra kācidviniveśya pracale kare kapolam ।
dayitāmapi rukmapattracitrāṁ kupitevāṁkagatāṁ vihāya vīṇām ॥ 5.48

48. One was lying there, resting her cheek on her trembling arm; leaving as in anger her lute, though dearly loved, which lay on her side, decorated with gold-leaf.

vibabhau karalagnaveṇuranyā stanavisrastasitāṁśukā śayānā ।
ṛjuṣaṭpadapaṁktijuṣṭapadmā jalaphenaprahasattaṭā nadīva ॥ 5.49

49. Another shone with her flute clinging to her hand, lying with her white garments fallen from her bosom, — like a river whose banks are smiling with the foam of the water and whose lotuses are covered with a straight line of bees.[1]

navapuṣkaragarbhakomalābhyāṁ tapanīyojjvalasaṁgatāṁgadābhyām ।
svapiti sma tathā purā bhujābhyāṁ parirabhya priyavanmṛdaṁgameva ॥ 5.50

50. Another was sleeping,[2] embracing her drum as a lover, with her two arms tender like the shoot of young lotus and bearing their bracelets closely linked, blazing with gold.

navahāṭakabhūṣaṇāstathānyā vasanaṁ pītamanuttamaṁ vasānāḥ ।
avaśā vata nidrayā nipeturgajabhagnā iva karṇikāraśākhāḥ ॥ 5.51

51. Others, decked with new golden ornaments and wearing peerless yellow garments, fell down alas! helpless with sleep, like the boughs of the Karṇikāra broken by an elephant.

avalaṁbya gavākṣapārśvamanyā śayitā cāpavibhugnagātrayaṣṭiḥ ।
virarāja vilaṁbicāruhārā racitā toraṇaśālabhaṁjikeva ॥ 5.52

52. Another, leaning on the side of a window, with her willow-form bent like a bow, shone as she lay with her beautiful necklace hanging down, like a statue[3] in an archway made by art.

maṇikuṁḍaladaṣṭapatralekhaṁ mukhapadmaṁ vinataṁ tathāparasyāḥ ।
śatapatramivārdhacakranāḍaṁ sthitakāraṁḍavaghaṭṭitaṁ cakāśe ॥ 5.53

53. The lotus-face of another, bowed down, with the pinguent-lines on her person rubbed by the jewelled earrings, appeared to be a lotus with its stalk bent into a half-circle, and shaken by a duck standing on it.[4]

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[1] The bees represent the flute held in the lotus-like hand.

[2] I would read *tathāparā*.

[3] *Śalabhaṁjikā*?

[4] This is a hard verse, but the women's face above the bent body seems to be compared to the duck standing on the flower and bending the stalk.

**aparāḥ śayitā yathopaviṣṭāḥ stanabhārairavamanyamānagātrāḥ |
upaguhya parasparaṁ virejurbhujapāśaistapanīyapārihāryaiḥ || 5.54**

54. Others, lying as they sat, with their limbs oppressed by the weight of their bosoms, shone in their beauty, mutually clasping one another with their twining arms decorated with golden bracelets.

**mahatīṁ parivādinīṁ ca kācidvanitāliṁgya sakhīmiva prasuptā |
vijughūrṇa calatsuvarṇasūtrāṁ vadanenākulakarṇikojjvalena || 5.55**

55. And another damsel lay sound asleep, embracing her big lute as if it were a female friend, and rolled it about, while its golden strings trembled, with her own face bright with her shaken earrings.

**paṇavaṁ yuvatirbhujāṁsadeśādavavisraṁsitacārupāśamanyā |
savilāsaratāṁtatāṁtamūrvorvivare kāṁtamivābhinīya śiśye || 5.56**

56. Another lay, with her tabour, [1]

**aparā na babhurnimīlitākṣyo vipulākṣyo 'pi śubhabhruvo 'pi satyaḥ |
pratisaṁkucitāraviṁdakośāḥ savitaryastamite yathā nalinyaḥ || 5.57**

57. Others showed no lustre with their eyes shut, although they were really full-eyed and fair-browed, — like the lotus-beds with their buds closed at the setting of the sun.

**śithilākulamūrdhajā tathānyā jaghanasrastavibhūṣaṇāṁśukāṁtā |
aśayiṣṭa vikīrṇakaṁṭhasūtrā gajabhagnā pratipātitāṁganeva || 5.58**

58. Another, with her hair loose and dishevelled, and her skirts and ornaments fallen from her loins, lay with her necklace in confusion, like a woman crushed by an elephant and then dropped.

**aparāstvavaśā hriyā viyuktā dhṛtimatyo 'pi vapurguṇairupetāḥ |
viniśaśvasurulvaṇaṁ śayānā vikṛtākṣiptabhujā jajṛṁbhire ca || 5.59**

59. Others, helpless and lost to shame, though naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

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[1] [Ed: So Cowell, who apparently found it impossible to translate the rest of the verse. Johnson was not so reticent, and rendered the verse: "*Another young woman lay, bringing her* paṇava*, whose beautiful netting had slipped from her armpit, between her thighs, like a lover exhausted at the end of his sport.*"]

**vyapaviddhavibhūṣaṇasrajo 'nyā visṛtāgraṁthanavāsaso visaṁjñāḥ |
animīlitaśuklaniścalākṣyo na virejuḥ śayitā gatāsukalpāḥ || 5.60**

60. Others, with their ornaments and garlands thrown off, — unconscious, with their garments spread out unfastened, — their bright eyes wide open and motionless, — lay without any beauty as if they were dead.

**vivṛtāsyapuṭā vivṛddhagātrā prapatadvaktrajalā prakāśaguhyā |
aparā madaghūrṇiteva śiśye na babhāṣe vikṛtaṁ vapuḥ puposa || 5.61**

61. Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication, — she spoke not, but bore every limb distorted.

**iti sattvakulānurūparūpaṁ vividhaṁ sa pramadājanaḥ śayānaḥ |
sarasaḥ sadṛśaṁ babhāra rūpaṁ pavanāvarjitarugṇapuṣkarasya || 5.62**

62. Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

**samavekṣya tataśca tāḥ śayānā vikṛtāstā yuvatīradhīraceṣṭāḥ |
guṇavadvapuṣo 'pi valgubhāso nṛpasūnuḥ sa vigarhayāṁ babhūva || 5.63**

63. Then having seen these young women thus lying distorted and with uncontrolled gestures, however excellent their forms and graceful their appearance, — the king's son felt moved with scorn.

**aśucirvikṛtaśca jīvaloke vanitānāmayamīdṛśaḥ svabhāvaḥ |
vasanābharaṇaistu vaṁcyamānaḥ puruṣaḥ strīviṣayeṣu rāgameti || 5.64**

64. 'Such is the nature of women, impure and monstrous in the world of living beings; but deceived by dress and ornaments a man becomes infatuated by a woman's attractions.

**vimṛśedyadi yoṣitāṁ manuṣyaḥ prakṛtiṁ svapnavikāramīdṛśaṁ ca |
dhruvamatra na vardhayetpramādaṁ guṇasaṁkalpahatastu rāgameti || 5.65**

65. 'If a man would but consider the natural state of women and this change produced in them by sleep, assuredly he would not cherish his folly; but he is smitten from a right will and so succumbs to passion.'

**iti tasya tadaṁtaraṁ viditvā niśi niścikramiṣā samudbabhūva |
avagamya manastato 'sya devairbhavanadvāramapāvṛtaṁ babhūva || 5.66**

66. Thus to him having recognised that difference there arose a desire to escape in the night; and then the gods, knowing his purpose, caused the door of the palace to fly open.

atha so 'vatatāra harmyapṛṣṭhādyuvatīstāḥ śayitā vigarhamāṇaḥ |
avatīrya tataśca nirviśaṁko gṛhakakṣyāṁ prathamaṁ vinirjagāma || 5.67

67. Then he went down from the roof of the palace, scorning those women who lay thus distorted; and having descended, undauntedly he went out first into the courtyard.[1]

turagāvacaraṁ sa bodhayitvā javinaṁ chaṁdakamitthamityuvāca |
hayamānaya kaṁthakaṁ tvarāvān amṛtaṁ prāptumito 'dya me yiyāsā || 5.68

68. Having awakened his horse's attendant, the swift Chaṁdaka, he thus addressed him: 'Bring me quickly my horse Kaṁthaka,[2] I wish to-day to go hence to attain immortality.

hṛdi yā mama tuṣṭiradya jātā vyavasāyaśca yathā dhṛtau niviṣṭaḥ |
vijane 'pi ca nāthavānivāsmi dhruvamartho 'bhimukhaḥ sa me ya iṣṭaḥ || 5.69

69. 'Since such is the firm content which to-day is produced in my heart, and since my determination is settled in calm resolve, and since even in loneliness I seem to possess a guide, — verily the end which I desire is now before me.

hriyameva ca saṁnatiṁ ca hitvā śayitā matpramukhe yathā yuvatyaḥ |
vivṛte ca yathā svayaṁ kapāṭe niyataṁ yātumanāmayāya kālaḥ || 5.70

70. 'Since abandoning all shame and modesty these women lay before me as they did, and the two doors opened of their own accord, verily the time is come to depart for my true health.'

pratigṛhya tataḥ sa bharturājñāṁ viditārtho 'pi nareṁdraśāsanasya |
manasīva pareṇa codyamānasturagasyānayane matiṁ cakāra || 5.71

71. Then, accepting his lord's command, though he knew the purport of the king's injunctions, as being urged by a higher power in his mind, he set himself to bring the horse.

atha hemakhalīnapūrṇavaktraṁ laghuśayyāstaraṇopagūḍhapṛṣṭham |
balasattvajavatvaropapannaṁ sa varāśvaṁ tamupāninnāya bhartre || 5.72

72. Then he brought out for his master that noble steed, his mouth furnished with a golden bit, his back lightly touched by the bed on which he had been lying, and endued with strength, vigour, speed, and swiftness;[3]

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[1] Cf. Mahābh. II. 32.
[2] Spelt in the MSS. sometimes *Kaṁṭhaka*, but not always clear.
[3] Read *javatvaropapannam* for MS. *javatvalo*-.

pratatatrikapucchamūlapārṣṇiṁ nibhṛtaṁ hrasvatanūjapṛṣṭhakarṇam |
vinatonnatapṛṣṭhakukṣipārśvaṁ vipulaprothalalāṭakaṭhyuraskam || 5.73

73. With a long chine, and root of the tail and heel, — gentle, with short hair, back, and ears, — with his back, belly, and sides depressed and elevated, with broad nostrils, forehead, hips, and breast.[1]

upaguhya sa taṁ viśālavakṣāḥ kamalābhena ca sāṁtvayan kareṇa |
madhurākṣarayā girā śaśāsa dhvajinīmadhyamiva praveṣṭukāmaḥ || 5.74

74. The broad-chested hero, having embraced him, and caressing him with his lotus-like hand, ordered him with a gentle-toned voice, as if he were desirous to plunge into the middle of an army:

bahuśaḥ kaliśatravo nirastāḥ samare tvāmadhiruhya pārthivena |
ahamapyamṛtaṁ paraṁ yathāvatturagaśreṣṭha labheya tatkuruṣva || 5.75

75. 'Oftentimes have evil enemies been overthrown by the king when mounted on thee; do thou, O best of steeds, so exert thyself that I too may obtain the highest immortality.[2]

sulabhāḥ khalu saṁyuge sahāyā viṣayāvāptasukhe dhanārjane vā |
puruṣasya tu durlabhāḥ sahāyāḥ patitasyāpadi dharmasaṁśraye vā || 5.76

76. 'Companions are easy to be found in battle or in the happiness obtained by winning worldly objects or in attaining wealth; but companions are hard for a man to find who has fallen into misfortune or when he flies for refuge to Dharma.

iha caiva bhavaṁti ye sahāyāḥ kaluṣe dharmaṇi dharmasaṁśraye vā |
avagacchati me yathāṁtarātmā niyataṁ te 'pi janāstadaṁśabhājaḥ || 5.77

77. 'And yet all those who in this world are companions, whether in sinful custom or in seeking for Dharma, — as my inner soul now recognises, — they too are verily sharers in the common aim.

tadidaṁ parigamya dharmayuktaṁ mama niryāṇamato jagaddhitāya |
turagottama vegavikramābhyāṁ prayatasvātmahite jagaddhite ca || 5.78

78. 'Since then, when I attain this righteous end, my escape from hence will be for the good of the world, — O best of steeds, by thy speed and energy, strive for thine own good and the good of the world.'

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[1] Cf. the description in Shakespeare's Venus and Adonis.
[2] *Yathāvat* = *yathā*.

iti suhṛdamivānuśiṣya kṛtye turagavaraṁ nṛvaro vanaṁ yiyāsuḥ |
sitamasitagatidyutirvapuṣmān raviriva śāradamabhramāruroha || 5.79

79. Thus having exhorted the best of steeds like a friend to his duty, he, the best of men, longing to go to the forest, wearing a noble form, in brightness like fire,[1] mounted the white horse as the sun an autumnal cloud.

atha sa pariharanniśīthacaṁḍaṁ parijanabodhakaraṁ dhvaniṁ sadaśvaḥ |
vigatahanuravaḥ praśāṁtaheṣaścakitavimuktapadakramā jagāma || 5.80

80. Then that good steed, avoiding all noises which would sound startling in the dead of night and awaken the household, — all sound of his jaws hushed and his neighing silenced, — went forth, planting his hurrying steps at full speed.

kanakavalayabhūṣitaprakoṣṭhaiḥ kamalanibhaiḥ kamalāni ca pravidhya |
avanatatanavastato 'sya yakṣāścakitagaterdadhire khurān karāgraiḥ || 5.81

81. With their lotus-like hands, whose fore-arms were adorned with golden bracelets, the Yakṣas, with their bodies bent down, threw lotuses and bore up his hoofs as he rushed in startled haste.

guruparighakapāṭasaṁvṛtā yā na sukhamapi dviradairapāvriyaṁte |
vrajati nṛpasute gatasvanāstāḥ svayamabhavan vivṛtāḥ puraḥ pratolyaḥ || 5.82

82. The city-roads which were closed with heavy gates and bars, and which could be with difficulty opened[2] even by elephants, flew open of their own accord without noise, as the prince went through.

pitaramabhimukhaṁ sutaṁ ca bālaṁ janamanuraktamanuttamāṁ ca lakṣmīm |
kṛtamatirapahāya nirvyapekṣaḥ pitṛnagarāt sa tato vinirjagāma || 5.83

83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him,[3] and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.

atha sa vikacapaṁkajāyatākṣaḥ puramavalokya nanāda siṁhanādam |
jananamaraṇayoradṛṣṭapāro na punarahaṁ kapilāhvayaṁ praviṣṭā || 5.84

84. Then he with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, 'Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.'

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[1] *Asitagati* seems here used like *kṛṣṇagati*, 'fire'.
[2] *Apadhriyante* MSS., but I read *apāvri-*.
[3] *Abhimukham*.

iti vacanamidaṁ niśamya tasya draviṇapateḥ pariṣadgaṇā nanaṁduḥ | 5.85
pramuditamanasaśca devasaṁghā vyavasitapāraṇamāśaśaṁsire 'smai ||

85. Having heard this his utterance, the troops of the court of the Lord of wealth[1] rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.

hutavahavapuṣo divaukaso 'nye vyavasitamasya duṣkaraṁ viditvā |
akuruta tuhine pathi prakāśaṁ ghanavivarapraṣṛtā iveṁdupādāḥ || 5.86

86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.

harituragaturaṁgavatturaṁgaḥ sa tu vicaran manasīva codyamānaḥ |
aruṇaparuṣabhāramaṁtarīkṣaṁ sarasabahūni jagāma yojanāni || 5.87

87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions,[2] — the sky all the while with its cloud-masses checkered with the light of the dawn.

iti śrībuddhacarite mahākāvye 'bhiniṣkramaṇo nāma paṁcamaḥ sargaḥ || 5 ||
[Such is the fifth chapter in the great poem Śri Buddhacarita,
called Flight]

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[1] Sc. the *Yakṣas*.
[2] Or perhaps 'six leagues'.

Book VI: [Chaṁdakanivartanaṁ]
[The Dismissal of Chaṁdaka]

tato muhūrte 'bhyudite jagaccakṣuṣi bhāskare |
bhārgavasyāśramapadaṁ sa dadarśa nṛṇāṁ varaḥ || 6.1

1. Then when the sun, the eye of the world, was just risen, he, the noblest of men, beheld the hermitage of the son of Bhṛgu,

suptaviśvastahariṇaṁ svasthasthitavihaṁgamam |
viśrāṁta iva yaddṛṣṭā kṛtārtha iva cābhavat || 6.2

2. Its deer all asleep in quiet trust, its birds tranquilly resting, — seeing it he too became restful, and he felt as if his end was attained.

sa vismayanivṛttyarthaṁ tapaḥpūjārthameva ca |
svāṁ cānuvartitāṁ rakṣannaśvapṛṣṭhādavātarat || 6.3

3. For the sake of ending his wonder and to show reverence for the penances observed, and as expressing his own conformity therewith,[1] he alighted from the back of his horse.

avatīrya ca pasparśa nistīrṇamiti vājinam |
chaṁdakaṁ cābravīt prītaḥ snāpayanniva cakṣuṣā || 6.4

4. Having alighted, he stroked the horse, exclaiming, 'All is saved,' and he spoke well-pleased to Chaṁdaka, bedewing him as it were with tears from his eyes :

imaṁ tārkṣyopamajavaṁ turaṁgamanugacchatā |
darśitā saumya madbhaktirvikramaścāyamātmanaḥ || 6.5

5. 'Good friend, thy devotion to me and thy courage of soul have been proved by thy thus following this steed whose speed is like that of Tārkṣya.[2]

sarvathāsmyanyakāryo 'pi gṛhīto bhavatā hṛdi |
bhartṛsnehaśca yasyāyamīdṛśaḥ śakta eva ca || 6.6

6. 'Bent even though I am on other business, I am wholly won in heart by thee, — one who has such a love for his master, and at the same time is able to carry out his wish.

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[1] *Svāṁ cānuvartitāṁ rakṣan*. [The Tibetan has the obscure *raṅ·gi rjes·su baruṅ·va la* = *sva+anu+rakṣan*? H.W.]

[2] An old mythic representation of the sun as a horse.

asnigdho 'pi samartho 'sti niḥsāmarthyo 'pi bhaktimān |
bhaktimāṁscaiva śaktaśca durlabhastvadvidho bhuvi || 6.7

7. 'One can be able without affection, and affectionate though unable; but one like thee, at once affectionate and able, is hard to find in the world.

tatprīto 'smi tavānena mahābhāgena karmaṇā |
dṛśyate mayi bhāvo 'yaṁ phalebhyo 'pi parāṅmukhe || 6.8

8. 'I am pleased with this noble action of thine; this feeling is seen towards me, even though I am regardless of conferring rewards.

ko janasya phalasthasya na syādabhimukho janaḥ |
janībhavati bhūyiṣṭhaṁ svajano 'pi viparyaye || 6.9

9. 'Who would not be favourably disposed to one who stands to him as bringing him reward? but even one's own people commonly become mere strangers in a reverse of fortune.[1]

kulārthaṁ dhāryate putraḥ poṣārthaṁ sevyate pitā |
āśayāśliṣyati jagannāsti niṣkāraṇāsvatā || 6.10

10. 'The son is maintained for the sake of the family, the father is honoured for the sake of our own (future) support; the world shows kindness for the sake of hope; there is no such a thing as unselfishness without a motive.

kimuktvā bahu saṁkṣepātkṛtaṁ me sumahatpriyam |
nivartasvāśvamādāya saṁprāpto 'smīpsitaṁ vanam || 6.11

11. 'Why speak many words? in short, thou hast done me a very great kindness; take now my horse and return, I have attained the desired wood.'

ityuktvā sa mahābāhuranuśaṁsacikīrṣayā |
bhūṣaṇānyavamucyāsmai saṁtaptamanase dadau || 6.12

12. Thus having spoken, the mighty hero in his desire to show perfect gentleness[2] unloosed his ornaments and gave them to the other, who was deeply grieved.

mukuṭoddīptakarmāṇaṁ maṇimādāya bhāsvaram |
bruvan vākyamidaṁ tasthau sāditya iva maṁdaraḥ || 6.13

13. Having taken a brilliant jewel whose effect illumined his diadem, he stood, uttering these words, like the mountain Mandara with the sun resting on it:

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[1] *Janībhavati* may be a quaint expression for *parajano bhavati*,—this seems the meaning of the Tibetan. Or we might read *janyo bhavati*.

[2] *Ānṛśaṁsa* (for *ānṛśaṁsya*), see Pāṇini V, 1, 130 gaṇa.

anena maṇinā chaṁda praṇamya bahuśo nṛpaḥ ।
vijñāpyo 'muktaviśraṁbhaṁ saṁtāpavinivṛttaye ॥ 6.14

14. 'By thee with this jewel, O Chaṁda, having offered him repeated obeisance, the king, with his loving confidence still unshaken, must be enjoined to stay his grief.

jarāmaraṇanāśārthaṁ praviṣṭo 'smi tapovanam ।
na khalu svargatarṣeṇa nāsnehena na manyunā ॥ 6.15

15. "I have entered the ascetic-wood to destroy old age and death, — with no thirst for heaven, with no lack of love nor feeling of anger.

tadevamabhiniṣkrāṁtaṁ na māṁ śocitumarhasi ।
bhūtvāpi hi ciraṁ śleṣaḥ kālena na bhaviṣyati ॥ 6.16

16. "Do not think of mourning for me who am thus gone forth from my home; union, however long it may last, in time will come to an end.

dhruvo yasmācca viśleṣastasmānmokṣāya me matiḥ ।
viprayogaḥ kathaṁ na syādbhūyo 'pi svajanādibhiḥ ॥ 6.17

17. "Since separation is certain, therefore is my mind fixed on liberation; how shall there not be repeated severings from one's kindred?

śokatyāgāya niṣkrāṁtaṁ na māṁ śocitumarhasi ।
śokahetuṣu kāmeṣu saktāḥ śocyāstu rāgiṇaḥ ॥ 6.18

18. "Do not think of mourning for me who am gone forth to leave sorrow behind; it is the thralls of passion, who are attached to desires, the causes of sorrow, for whom thou shouldst mourn.

ayaṁ ca kila pūrveṣāmasmākaṁ niścayaḥ sthiraḥ ।
iti dāyādabhūtena na śocyo 'smi pathā vrajan ॥ 6.19

19. "This was the firm persuasion of our predecessors, — I as one departing by a common road am not to be mourned for by my heir.

bhavaṁti hyarthadāyādāḥ puruṣasya viparyaye ।
pṛthivyāṁ dharmadāyādā durlabhāstu na saṁti vā ॥ 6.20

20. "At a man's death there are doubtless heirs to his wealth; but heirs to his merit are hard to find on the earth or exist not at all.

yadapi syādasamaye yāto vanamasāviti ।
akālo nāsti dharmasya jīvite caṁcale sati ॥ 6.21

21. "Even though thou sayest, 'He is gone at a wrong time to the wood,' — there is no wrong time for religious duty (dharma), life being fragile as it is.

tasmādadyaiva me śreyaścetavyamiti niścayaḥ |
jīvite ko hi viśraṁbho mṛtyau pratyarthini sthite || 6.22

22. "Therefore my determination is, 'I must seek my supreme good this very day;' what confidence can there be in life, when death stands as our adversary?"

evamādi tvayā saumya vijñāpyo vasudhādhipaḥ |
prayatethāstathā caiva yathā māṁ na smaredapi || 6.23

23. 'Do thou address the king, O friend, with these and such-like words; and do thou use thy efforts so that he may not even remember me.

api nairguṇyamasmākaṁ vācyaṁ narapatau tvayā |
nairguṇyāttyajyate snehaḥ snehatyāgānna śocyate || 6.24

24. 'Yea, do thou repeat to the king our utter unworthiness; through unworthiness affection is lost, — and where affection is lost, there is no sorrow.'

iti vākyamidaṁ śrutvā chaṁdaḥ saṁtāpaviklavaḥ |
vāṣpagrathitayā vācā pratyuvāca kṛtāṁjaliḥ || 6.25

25. Having heard these words, Chaṁda, overwhelmed with grief, made reply with folded hands, his voice choked by tears :

anena tava bhāvena bāṁdhavāyāsadāyinā |
bhartaḥ sīdati me ceto nadīpaṁka iva dvipaḥ || 6.26

26. 'At this state of mind of thine, causing affliction to thy kindred, my mind, O my lord, sinks down like an elephant in the mud of a river.

kasya notpādayedvāṣpaṁ niścayaste 'yamīdṛśaḥ |
ayomaye 'pi hṛdaye kiṁ punaḥ snehaviklave || 6.27

27. 'To whom would not such a determination as this of thine cause tears, even if his heart were of iron, — how much more if it were throbbing with love?

vimānaśayanārhaṁ hi saukumāryamidaṁ kva ca |
kharadarbhāṁkuravatī tapovanamahī kva ca || 6.28

28. 'Where[1] is this delicacy of limb, fit to lie only in a palace, — and where is the ground of the ascetic forest, covered with the shoots of rough kusa grass?

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[1] A common expression (which occurs also in Persian poetry) to imply the incompatibility of two things.

śrutvā tu vyavasāyaṁ te yadaśvo 'yaṁ mayā hṛtaḥ |
balātkāreṇa tannātha daivenaivāsmi kāritaḥ || 6.29

29. 'When, on hearing thy resolve, I first brought thee this horse, — it was fate only, O my lord, which made me do it, mastering my will.

kathaṁ hyātmavaśo jānan vyavasāyamimaṁ tava |
upānayeyaṁ turagaṁ śokaṁ kapilavastunaḥ || 6.30

30. 'But how could I, O king, by mine own will, knowing this thy decision, — carry back the horse to the sorrow of Kapilavastu?

tannārhasi mahābāho vihātuṁ putralālasam |
snigdhaṁ vṛddhaṁ ca rājānaṁ saddharmamiva nāstikaḥ || 6.31

31. 'Surely thou wilt not abandon, O hero, that fond old king, so devoted to his son, as a heretic might the true religion?

saṁvardhanapariśrāṁtāṁ dvitīyāṁ tāṁ ca mātaram |
deva nārhasi vismartuṁ kṛtaghna iva satkriyām || 6.32

32. 'And her, thy second mother, worn with the care of bringing thee up, — thou wilt not surely forget her, as an ingrate a benefit?

bālaputrāṁ guṇavatīṁ kulaślāghyāṁ pativratām |
devīmarhasi na tyaktuṁ klīvaḥ prāptāmiva śriyam || 6.33

33. 'Thou wilt not surely abandon thy queen, endowed with all virtues, illustrious for her family, devoted to her husband and with a young son, as a coward the royal dignity within his reach?

putraṁ yāśodharaṁ ślāghyaṁ yaśodharmabhṛtāṁ varaḥ |
bālamarhasi na tyaktuṁ vyasanīvottamaṁ yaśaḥ || 6.34

34. 'Thou wilt not abandon the young son of Yaśodharā, worthy of all praise, thou the best of the cherishers of religion and fame, as a dissolute spendthrift his choicest glory?

atha baṁdhuṁ ca rājyaṁ ca tyaktumeva kṛtā matiḥ |
māṁ nārhasi vibho tyaktuṁ tvatpādau hi gatirmama || 6.35

35. 'Or even if thy mind be resolved to abandon thy kindred and thy kingdom, thou wilt not, O master, abandon me, — thy feet are my only refuge.

nāsmi yātuṁ puraṁ śakto dahyamānena cetasā |
tvāmaraṇye parityajya sumitra iva rāghavam || 6.36

36. 'I cannot go to the city with my soul thus burning, leaving thee behind in the forest as Sumitra[1] left the son of Raghu.

kiṁ hi vakṣyati rājā māṁ tvadṛte nagaraṁ gatam |
vakṣyāmyucitadarśitvātkiṁ tavāṁtaḥpurāṇi vā || 6.37

37. 'What will the king say to me, returning to the city without thee? or what shall I say to thy queens by way of telling them good news?

yadapyātthāpi nairguṇyaṁ vācyaṁ narapatāviti |
kiṁ tadvakṣyāmyabhūtaṁ te nirdoṣasya muneriva || 6.38

38. 'As for what thou saidst, "thou must repeat my unworthiness to the king" — how shall I speak what is false of thee as of a sage without a fault?

hṛdayena salajjena jihvayā sajjamānayā |
ahaṁ yadyapi vā brūyāṁ kastacchraddhātumarhati || 6.39

39. 'Or even if I ventured to speak it with a heart ashamed and a tongue cleaving to my mouth, who would think of believing it?

yo hi caṁdramasastaikṣṇya kathayecchraddadhīta vā |
sa doṣāṁstava doṣajña kathayecchraddadhīta vā || 6.40

40. 'He who would tell of or believe the fierceness of the moon, might tell of or believe thy faults, O physician of faults.

sānukrośasya satataṁ nityaṁ karuṇavedinaḥ |
snigdhatyāgo na sadṛśo nivartasva prasīda me || 6.41

41. 'Him who is always compassionate and who never fails to feel pity, it ill befits to abandon one who loves, — turn back and have mercy on me.'

iti śokābhibhūtasya śrutvā chaṁdasya bhāṣitam |
svasthaḥ paramayā dhṛtyā jagāda vadatāṁ varaḥ || 6.42

42. Having heard these words of Chaṁda overcome with sorrow, — self-possessed with the utmost firmness the best of speakers answered:

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[1] This is the *Samantra* of the Rāmāyaṇa II, 57.

madviyogaṁ prati cchaṁda saṁtāpastyajyatāmayam |
nānābhāvo hi niyataṁ pṛthagjātiṣu dehiṣu || 6.43

43. ‘Abandon this distress, Chaṁda, regarding thy separation from me, — change is inevitable in corporeal beings who are subject to different births.

svajanaṁ yadyapi snehānna tyajeyaṁ mumukṣayā |
mṛtyuranyonyamavaśānasmān saṁtyājayiṣyati || 6.44

44. ‘Even if I through affection were not to abandon my kindred in my desire for liberation, death would still make us helplessly abandon one another.

mahatyā tṛṣṇayā duḥkhairgarbheṇāsmi yayā dhṛtaḥ |
tasyā niṣphalayatnāyāḥ kvāhaṁ mātuḥ kva sā mama || 6.45

45. ‘She, my mother, by whom I was borne in the womb with great thirst and pains, — where am I now with regard to her, all her efforts fruitless, and where is she with regard to me?

vāsavṛkṣe samāgamya vigacchaṁti yathāṁḍajāḥ |
niyataṁ viprayogāṁtastathā bhūtasamāgamaḥ || 6.46

46. ‘As birds go to their roosting-tree and then depart, so the meeting of beings inevitably ends in separation.

sametya ca yathā bhūyo vyapayāṁti valāhakāḥ |
saṁyogo viprayogaśca tathā me prāṇināṁ mataḥ || 6.47

47. ‘As clouds, having come together, depart asunder again, such I consider the meeting and parting of living things.

yasmādyāti ca loko ’yaṁ vipralabhya parasparam |
mamatvaṁ na kṣamaṁ tasmātsvapnabhūte samāgame || 6.48

48. ‘And since this world goes away, each one of us deceiving the other, — it is not right to think anything thine own in a time of union which is a dream.

sahajena viyujyaṁte parṇarāgeṇa pādapāḥ |
anyenānyasya viśleṣaḥ kiṁ punarna bhaviṣyati || 6.49

49. ‘Since the trees are parted from the innate colour of their leaves, why should there not still more be the parting of two things which are alien to each other?

tadevaṁ sati saṁtāpaṁ mā kārṣīḥ saumya gamyatām |
laṁbate yadi tu sneho gatvāpi punarāvraja || 6.50

50. ‘Therefore, since it is so, grieve not, my good friend, but go; or if thy love lingers, then go and afterwards return.

brūyāścāsmāsvanākṣepaṁ janaṁ kapilavastuni |
tyajyatāṁ tadgataḥ snehaḥ śrūyatāṁ cāsya niścayaḥ || 6.51

51. 'Say, without reproaching us, to the people in Kapilavastu, "Let your love for him be given up, and hear his resolve.

kṣiprameṣyati vā kṛtvā jarāmṛtyukṣayaṁ kila |
akṛtārtho nirālaṁbo nidhanaṁ yāsyatīti vā || 6.52

52. "Either he will quickly come back, having destroyed old age and death; or else he will himself perish, having failed in his purpose and lost hold of every support."'

iti tasya vacaḥ śrutvā kaṁthakasturagottamaḥ |
jihvayā lilihe pādau vāṣpamuṣṇaṁ mumoca ca || 6.53

53. Having heard his words, Kaṁthaka, the noblest of steeds, licked his feet with his tongue and dropped hot tears.

jālinā svastikāṁkena vakramadhyena pāṇinā |
āmamarśa kumārastaṁ babhāṣe ca vayasyavat || 6.54

54. With his hand whose fingers were united with a membrane and which was marked with the auspicious svastika, and with its middle part curved,[1] the prince stroked him and addressed him like a friend:

muṁca kaṁthaka mā vāṣpaṁ darśiteyaṁ sadaśvatā |
mṛṣyatāṁ saphalaḥ śīghraṁ śramaste 'yaṁ bhaviṣyati || 6.55

55. 'Shed not tears, Kaṁthaka, this thy perfect equine nature has been proved, — bear with it, this thy labour will soon have its fruit.'

maṇitsaruṁ chaṁdakahastasaṁsthaṁ tataḥ sa dhīro niśitaṁ gṛhītvā |
kośādasiṁ kāṁcanabhakticitraṁ vilādivāśīviṣamudbabarha || 6.56

56. Then seizing the sharp jewelled sword which was in Chaṁdaka's hand, he resolutely drew out from the sheath the blade decked with golden ornaments, like a serpent from its hole.

niṣkāsya taṁ cotpalapattranīlaṁ ciccheda citraṁ mukuṭaṁ sakeśam |
vikīryamāṇāṁśukamaṁtarīkṣe cikṣepa cainaṁ sarasīva haṁsam || 6.57

57. Having drawn it forth, dark blue like a blue lotus petal, he cut his decorated tiara and his hair, and he tossed it with its scattered muslin into the air as a grey goose into a lake.

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[1] Professor Keilhorn suggests *cakra-madhyena*, 'with a wheel in its centre', cf. VIII, 55.

pūjābhilāṣeṇa ca bāhumānyāddivaukasastaṁ jagṛhuḥ praviddham |
yathāvadenaṁ divi devasaṁghā divyairviśeṣairmahayāṁ ca cakruḥ || 6.58

58. And the heavenly beings, with a longing to worship it, seized it respectfully as it was thrown up; and the divine hosts paid it due adoration in heaven with celestial honours.

muktvā tvalaṁkārakalatravattāṁ śrīvipravāsaṁ śirasaśca kṛtvā |
dṛṣṭvāṁśukaṁ kāṁcanahaṁsacitram vanyaṁ sa dhīro 'bhicakāṁkṣa vāsaḥ || 6.59

59. Having thus divorced his ornaments and banished all royal magnificence from his head, and seeing his muslin floating away like a golden goose, the stedfast prince desired a sylvan dress.

tato mṛgavyādhavapurdivaukā bhāvaṁ viditvāsya viśuddhabhāvaḥ |
kāṣāyavastro 'bhiyayau samīpaṁ taṁ śākyarājaprabhavo 'bhyuvāca || 6.60

60. Then a celestial being, wearing the form of a hunter, pure in heart, knowing his thoughts, approached near him in dark-red garments; and the son of the Śākya king thus addressed him:

śivaṁ ca kāṣāyamṛṣidhvajaste na yujyate hiṁsramidaṁ dhanuśca |
tatsaumya yadyasti na saktiratra mahyaṁ prayacchedamidaṁ gṛhāṇa || 6.61

61. 'Thy red garments are auspicious, the sign of a saint; but this destructive bow is not befitting; therefore, my good friend, if there is no strong preference in the matter, do thou give me that dress and take this of mine.'

vyādho 'bravītkāmada kāmamārādanena viśvāsya mṛgān nihatya |
arthastu śakropama yadyanena haṁta pratīcchānaya śuklametat || 6.62

62. The hunter replied, 'It has given me my desire,[1] O giver of desires, as by this I have inspired animals with confidence and then killed them; but if thou hast need of it, O thou who art like Indra, accept it at once and give me the white dress.'

pareṇa harṣeṇa tataḥ sa vanyaṁ jagrāha vāso 'ṁśukamutsasarja |
vyādhastu divyaṁ vapureva bibhrat tacchuklamādāya divaṁ jagāma || 6.63

63. With extreme joy he then took that sylvan dress and gave away the linen one; and the hunter, assuming his heavenly form, having taken the white garment, went to heaven.

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[1] I have taken *ārāt* as from *ā* + *rā*, but Professor Keilhorn suggests that it might mean 'near'. 'Although in this dress I make the deer come confidently close to me and then kill them, yet take it if you want it'. [The Tibetan seems to have read *kāmasārāt*,—°*dod·pa sñin·po las*, 'from essence of desire'. H.W.]

tataḥ kumāraśca sa cāśvagopastasmiṁstathā yāti visismiyāte |
āraṇyake vāsasi caiva bhūyastasminnakārṣṭāṁ bahumānamāśu || 6.64

64. Then the prince and the attendant of the horse were filled with wonder as he was thus going, and forthwith they paid great honour anew to that sylvan dress.

chaṁdaṁ tataḥ sāśrumukhaṁ visṛjya kāṣāyasaṁvidvṛtakīrtibhṛtsaḥ |
yenāśramastena yayau mahātmā saṁdhyābhrasaṁvīta ivādrirājaḥ || 6.65

65. Then the great-souled one, having dismissed the weeping Chaṁda, and wearing his fame veiled by the sign of the red garment, went towards the hermitage, like the king of mountains wrapped in an evening cloud.

tatastathā bhartari rājyaniḥspṛhe tapovanaṁ yāti vivarṇavāsasi |
bhujau samutkṣipya tataḥ sa vājibhṛdbhṛśaṁ vicukrośa papāta ca kṣitau || 6.66

66. While his master, thus regardless of his kingdom, was going to the ascetic-wood in mean garments, the groom, tossing up his arms, wailed bitterly and fell on the ground.

vilokya bhūyaśca ruroda sasvaraṁ hayaṁ bhujābhyāmupaguhya kaṁthakam |
tato nirāśo vilapanmuhurmuhuryayau śarīreṇa puraṁ na cetasā || 6.67

67. Having looked again he wept aloud, and embraced the horse Kaṁthaka with his arms; and then, hopeless and repeatedly lamenting, he went in body to the city, not in soul.

kvacitpradadhyau vilalāpa ca kvacit kvacitpracaskhāla papāta ca kvacit |
ato vrajan bhaktivaśena duḥkhitaścacāra bahvīravaśaḥ pathi kriyāḥ || 6.68

68. Sometimes he pondered, sometimes he lamented, sometimes he stumbled, and sometimes he fell; and so going along, wretched through his devoted attachment, he performed all kinds of actions in the road without conscious will.

iti śrībuddhacarite mahākāvye chaṁdakanivartanaṁ nāma ṣaṣṭhaḥ sargaḥ || 6 ||
[Such is the sixth chapter in the great poem Śri Buddhacarita,
called The Dismissal of Chaṁdaka]

Book VII: [Tapovanapraveśo]
[Entry into the Penance Grove]

tato visṛjyāśrumukhaṁ rudaṁtaṁ chaṁdaṁ vanacchaṁdatayā nirāsthaḥ ।
sarvārthasiddho vapuṣābhibhūya tamāśramaṁ siddhamiva prapede ॥ 7.1

1. Then having left the weeping tear-faced Chaṁda, — indifferent to all things in his longing for the forest, he by whom all objects are accomplished, overpowering the place by his beauty, entered that hermitage as if it were fully blessed.

sa rājasūnurmṛgarājagāmī mṛgājiraṁ tanmṛgavat praviṣṭaḥ ।
lakṣmīviyukto 'pi śarīralakṣmyā cakṣūṁṣi sarvāśramiṇāṁ jahāra ॥ 7.2

2. He the prince with a gait like the lion's, having entered that arena of deer, himself like a deer, — by the beauty of his person, even though bereft of his magnificence, attracted the eyes of all the dwellers in the hermitage.

sthitā hi hastasthayugāstathaiva kautūhalāccakradharāḥ sadārāḥ ।
tamiṁdrakalpaṁ dadṛśurna jagmurdhuryā ivārdhāvanataiḥ śirobhiḥ ॥ 7.3

3. The drivers of wheeled carriages also, with their wives, stood still in curiosity, holding the yokes in their hands, — they gazed on him who was like Indra, and moved not, standing like their beasts of burden with their heads half bent down.

viprāśca gatvā bahiridhmahetoḥ prāptāḥ samitpuṣpapavitrahastāḥ ।
tapaḥpradhānāḥ kṛtabuddhayo 'pi taṁ draṣṭumīyurna maṭhānabhīyuḥ ॥ 7.4

4. And the Brāhmans who had gone outside for the sake of fuel, having come with their hands full of fuel, flowers, and kusa grass, — pre-eminent as they were in penances, and proficients in wisdom, went to see him, and went not to their cells.

hṛṣṭāśca kekā mumucurmayūrā dṛṣṭvāṁbudaṁ nīlamivonnamaṁtam ।
śaṣpāṇi hitvābhimukhāśca tasthurmṛgāścalākṣā mṛgacāriṇaśca ॥ 7.5

5. Delighted the peacocks uttered their cries, as if they had seen a dark-blue cloud rising up; and leaving the young grass and coming forward, the deer with restless eyes and the ascetics who grazed like deer[1] stood still.

dṛṣṭvā tamikṣvākukulapradīpaṁ jvalaṁtamudyaṁtamivāṁśumaṁtam ।
kṛte 'pi dohe janitapramodāḥ prasusruvurhomaduhaśca gāvaḥ ॥ 7.6

6. Beholding him, the lamp of the race of Ikṣvāku, shining like the rising sun, — even though their milking was over, being filled with joy, the oblation-giving cows poured forth their milk.

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[1] A form of ascetic observance, see Mahābh. I, 3644; V, 4072. Cf. infra, śloka (verse) 15.

**kaścidvasūnāmayamaṣṭamaḥ syātsyādaśvinoranyataraścyuto 'tra |
ucceruruccairiti tatra vācastaddarśanādvismayajā munīnām || 7.7**

7. 'It is one of the eight Vasus or one of the two Aśvins, descended here,' — these words arose, uttered aloud by the sages in their astonishment at seeing him.

**lekharṣabhasyeva vapurdvitīyaṁ dhāmeva lokasya carācarasya |
sa dyotayāmāsa vanaṁ hi kṛtsnaṁ yadṛcchayā sūrya ivāvatīrṇaḥ || 7.8**

8. Like a second form of the lord of the gods, [1] like the personified glory of the universe, he lighted up the entire wood like the sun come down of his own accord.

**tataḥ sa tairāśramibhiryathāvadabhyarcitaścopanimaṁtritaśca |
pratyarcayāṁ dharmabhṛto babhūva svareṇa bhādrāṁbudharopamena || 7.9**

9. Then he, being duly honoured and invited to enter by those dwellers in the hermitage, paid his homage to the saints, with a voice like a cloud in the rainy season.[2]

**kīrṇaṁ tataḥ puṇyakṛtā janena svargābhikāmena vimokṣakāmaḥ |
tamāśramaṁ so 'nucacāra dhīrastapāṁsi citrāṇi nirīkṣamāṇaḥ || 7.10**

10. He, the wise one, longing for liberation, traversed that hermitage filled with the holy company desirous of heaven, — gazing at their strange penances.

**tapovikārāṁśca nirīkṣya saumyastapovane tatra tapodhanānām |
tapasvinaṁ kaṁcidanuvrajaṁtaṁ tattvaṁ vijijñāsuridaṁ babhāṣe || 7.11**

11. He, the gentle one, having seen the different kinds of penance practised by the ascetics in that sacred grove, — desiring to know the truth, thus addressed one of the ascetics who was following him:

**tatpūrvamadyāśramadarśanaṁ me yasmādimaṁ dharmavidhiṁ na jāne |
tasmādbhavānarhati bhāṣituṁ me yo niścayo yaṁ prati vaḥ pravṛttaḥ || 7.12**

12. 'Since this to-day is my first sight of a hermitage I do not understand this rule of penance; therefore will your honour kindly explain to me what resolve possesses each one of you.'

**tato dvijātiḥ sa tapovihāraḥ śākyarṣabhāyarṣabhavikramāya |
kramena tasmai kathayāṁcakāra tapoviśeṣaṁ tapasaḥ phalaṁ ca || 7.13**

13. Then the Brāhman well-versed in penance told in order to that bull of the Śākyas, a very bull in prowess, all the various kinds of penance and the fruit thereof.

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[1] *Lekharṣabha* is a rare name of Indra.
[2] A conjectural reading.

**agrāmyamannaṁ salilaprarūḍhaṁ parṇāni toyaṁ phalamūlameva |
yathāgamaṁ vṛttiriyaṁ munīnāṁ bhinnāstu te te tapasāṁ vikalpāḥ || 7.14**

14. 'Uncultivated food, growing out of the water, leaves, water, and roots and fruits, — this is the fare of the saints according to the sacred texts; but the different alternatives of penance vary.

**uṁchena jīvaṁti khagā ivānye tṛṇāni kecinmṛgavaccaraṁti |
kecidbhujaṁgaiḥ saha vartayaṁti valmīkabhūtā iva mārutena || 7.15**

15. 'Some live like the birds on gleaned corn, others graze on grass like the deer, others live on air with the snakes, as if turned into ant-hills.[1]

**aśmaprayatnārjitavṛttayo 'nye kecitsvadaṁtāpahatānnabhakṣāḥ |
kṛtvā parārthaṁ śrapaṇaṁ tathānye kurvaṁti kāryaṁ yadi śeṣamasti || 7.16**

16. 'Others win their nourishment with great effort from stones, others eat corn ground with their own teeth; some, having boiled for others, dress for themselves what may chance to be left.

**kecijjalaklinnajaṭākalāpā dviḥ pāvakaṁ juhvati maṁtrapūrvam |
mīnaiḥ samaṁ kecidapo vigāhya vasaṁti kūrmollikhitaiḥ śarīraiḥ || 7.17**

17. 'Others, with their tufts of matted hair continually wet with water, twice offer oblations to Agni with hymns; others plunging like fishes into the water dwell there with their bodies scratched by tortoises.

**evaṁvidhaiḥ kālacitaistapobhiḥ parairdivaṁ yāṁtyaparairnṛlokam |
duḥkhena mārgeṇa sukhaṁ kṣiyaṁti duḥkhaṁ hi dharmasya vadaṁti mūlam || 7.18**

18. 'By such penances endured for a time, — by the higher they attain heaven, by the lower the world of men; by the path of pain they eventually dwell in happiness, — pain, they say, is the root of merit.'

**ityevamādi dvipadeṁdravatsaḥ śrutvā vacastasya tapodhanasya |
adṛṣṭatattvo 'pi na saṁtutoṣa śanairidaṁ cātmagataṁ jagāda || 7.19**

19. The king's son, having heard this speech of the ascetic, even though he saw no lofty truth in it,[2] was not content, but gently uttered these thoughts to himself:

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[1] Cf. the legend of the princess Sukanyā, given in Wilson's note, Hindu Drama, I, p. 263.
[2] Cf. Beal, 517 (or perhaps 'though he had not himself yet attained the highest truth').

**duḥkhātmakaṁ naikavidhaṁ tapaśca svargapradhānaṁ tapasaḥ phalaṁ ca |
lokāśca sarve pariṇāmavaṁtaḥ svalpe śramaḥ khalvayamāśramāṇām || 7.20**

20. 'The penance is full of pain and of many kinds, and the fruit of the penance is mainly heaven at its best, and all the worlds are subject to change; verily the labour of the hermitages is spent for but little gain.

**śriyaṁ ca baṁdhūn viṣayāṁśca hitvā ye svargahetau niyamaṁ caraṁti |
te viprayuktāḥ khalu gaṁtukāmā mahattaraṁ svaṁ vanameva bhūyaḥ || 7.21**

21. 'Those who abandoning wealth, kindred, and worldly objects, undertake vows for the sake of heaven, — they, when parted, only wish to go to a still greater wood of their own again.[1]

**kāyaklamairyaśca tapo 'bhidhānaiḥ pravṛttimākāṁkṣati kāmahetoḥ |
saṁsāradoṣānaparīkṣamāṇo duḥkhena so 'nvicchati duḥkhameva || 7.22**

22. 'He who by all these bodily toils which are called penances, seeks a sphere of action for the sake of desire, — not examining the inherent evils of mundane existence, he only seeks pain by pain.

**trāsaśca nityaṁ maraṇātprajānāṁ yatnena cecchaṁti punaḥ prasūtim |
satyāṁ pravṛttau niyataśca mṛtyustatraiva magno yata eva bhītaḥ || 7.23**

23. 'There is ever to living creatures fear from death, and they with all their efforts seek to be born again; where there is action, there must inevitably be death, — he is always drowned therein, just because he is afraid.

**ihārthameke praviśaṁti khedaṁ svargārthamanye śramamāpnuvaṁti |
sukhārthamāśākṛpaṇo 'kṛtārthaḥ patatyanarthe khalu jīvalokaḥ || 7.24**

24. 'Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

**na khalvayaṁ garhita eva yatno yo hīnamutsṛjya viśeṣagāmī |
prājñaiḥ samānena pariśrameṇa kāryaṁ tu tadyatra punarna kāryam || 7.25**

25. 'It is not the effort itself which I blame, — which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

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[1] Their desired heaven will only be a fresh penance-grove.

**śarīrapīḍā tu yadīha dharmaḥ sukhaṁ śarīrasya bhavatyadharmaḥ |
dharmeṇa cāpnoti sukhaṁ paratra tasmādadharmaṁ phalatīha dharmaḥ || 7.26**

26. 'If the mortification of the body here is religion, then the body's happiness is only irreligion; but by religion a man obtains happiness in the next world, therefore religion here bears irreligion as its fruit.

**yataḥ śarīraṁ manaso vaśena pravartate vāpi nivartate vā |
yukto damaścetasa eva tasmāccittādṛte kāṣṭhasamaṁ śarīram || 7.27**

27. 'Since it is only by the mind's authority that the body either acts or ceases to act, therefore to control the thought is alone befitting, — without the thought the body is like a log.

**āhāraśuddhyā yadi puṇyamiṣṭaṁ tasmānmṛgāṇāmapi puṇyamasti |
ye cāpi bāhyāḥ puruṣāḥ phalebhyo bhāgyāparādhena parāṅmukhatvāt || 7.28**

28. 'If merit is gained by purity of food, then there is merit also in the deer; and in those men also who live as outcasts from all enjoyments, through being estranged from them by the fault of their destiny.

**duḥkhe 'bhisaṁdhistvatha puṇyahetuḥ sukhe 'pi kāryo nanu so 'bhisaṁdhiḥ |
atha pramāṇaṁ na sukhe 'bhisaṁdhirduḥkhe pramāṇaṁ nanu nābhisaṁdhiḥ || 7.29**

29. 'If the deliberate choice of pain is a cause of merit, why should not that same choice be directed to pleasure? If you say that the choice of pleasure carries no authority, is not the choice of pain equally without authority?

**tathaiva ye karmaviśuddhihetoḥ spṛśaṁtyapastīrthamiti pravṛttāḥ |
tatrāpi toṣo hṛdi kevalo 'yaṁ na pāvayiṣyaṁti hi pāpamāpaḥ || 7.30**

30. 'So too those who for the sake of purifying their actions, earnestly sprinkle water on themselves, saying, "this is a sacred spot," — even there this satisfaction resides only in the heart, — for waters will not cleanse away sin.

**spṛṣṭaṁ hi yadyadguṇavadbhiraṁbhastattatpṛthivyāṁ yadi tīrthamiṣṭam |
tasmādguṇāneva paraimi tīrthamāpastu niḥsaṁśayamāpa eva || 7.31**

31. 'The water which has been touched by the virtuous, — that is the spot, if you wish for a sacred spot on the earth; therefore I count as a place of pilgrimage only the virtues of a virtuous man',[1] — water without doubt is only water.'

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[1] *Guṇān eva*?

iti sma tattadbahuyuktiyuktaṁ jagāda cāstaṁ ca yayau vivasvān |
tato havirdhūmavivarṇavṛkṣaṁ tapaḥpraśāṁtaṁ sa vanaṁ viveśa || 7.32

32. Thus he uttered his discourse full of various arguments, and the sun went down into the west; then he entered the grove where penances had now ceased and whose trees were gray with the smoke of the (evening) oblations;

abhyuddhṛtaprajvalitāgnihotraṁ kṛtābhiṣekarṣijanāvakīrṇam |
jāpyasvanākūjitadevakoṣṭhaṁ dharmasya karmāṁtamiva pravṛttam || 7.33

33. Where the sacred fires had been duly transferred when kindled to other spots, — all crowded with the holy hermits who had performed their ablutions, and with the shrines of the gods murmuring with the muttered prayers, — it seemed all alive like the full service of religion in exercise.

kāścinniśāstatra niśākarābhaḥ parīkṣamāṇaśca tapāṁsyuvāsa |
sarvaṁ parikṣepya tapaśca matvā tasmāttapaḥkṣetratalājjagāma || 7.34

34. He spent several nights there, himself like the moon, examining their penances; and he departed from that penance-field, feeling that he had comprehended the whole nature of penance.

anvavrajannāśramiṇastatastaṁ tadrūpamāhātmyagatairmanobhiḥ |
deśādanāryairabhibhūyamānānmahārṣayo dharmamivāpayāṁtam || 7.35

35. The dwellers of the hermitage followed him with their minds fixed on the greatness of soul visible in his person, as if they were great seers beholding Religion herself, withdrawn from a land invaded by the base.

tato jaṭāvalkalacīrakhelāṁstapodhanāṁścaiva sa tāndadarśa |
tapāṁsi caiṣāmanubudhyamānastasthau śive śrīmati mārgavṛkṣe || 7.36

36. Then he looked on all those ascetics with their matted hair, bark garments, and rag-strips waving, and he stood considering their penances under an auspicious and noble tree by the way-side.

athopasṛtyāśramavāsinastaṁ manuṣyavaryaṁ parivārya tasthuḥ |
vṛddhaśca teṣāṁ bahumānapūrvaṁ kalena sāmnā giramityuvāca || 7.37

37. Then the hermits having approached stood surrounding the best of men; and an old man from among them thus addressed him respectfully in a gentle voice:

tvayyāgate pūrṇa ivāśramo 'bhūtsaṁpadyate śūnya iva prayāte |
tasmādimaṁ nārhasi tāta hātuṁ jijīviṣordehamiveṣṭamāyuḥ || 7.38

38. 'At thy coming the hermitage seems to have become full, it becomes as it were empty when thou art gone, — therefore, my son, thou wilt not surely desert it, as the loved life the body of one who wishes to live.

brahmarṣirājarṣisurarṣijuṣṭaḥ puṇyaḥ samīpe himavān hi śailaḥ |
tapāṁsi tānyeva tapodhanānāṁ yatsaṁnikarṣādbahulībhavaṁti || 7.39

39. 'In front stands the holy mountain Himavat, inhabited by Brahmarṣis, rājarṣis, and surarṣis; by whose mere presence the merit of these penances becomes multiplied to the ascetics.

tīrthāni puṇyānyabhitastathaiva sopānabhūtāni nabhastalasya |
juṣṭāni dharmātmabhirātmavadbhirdevarṣibhiścaiva mahārṣibhiśca || 7.40

40. 'Near us also are holy spots of pilgrimage, which become ladders to heaven; loved by divine sages and saints whose souls are intent on devotion and who keep their souls in perfect control.

itaśca bhūyaḥ kṣamamuttaraiva diksevituṁ dharmaviśeṣahetoḥ |
na hi kṣamaṁ dakṣiṇato budhena padaṁ bhavedekamapi prayātum || 7.41

41. 'From hence, again, the Northern quarter is especially to be fitly followed for the sake of preeminent merit; even one who was wise starting towards the south could not advance one single step.

tapovane 'sminnatha niṣkriyo vā saṁkīrṇadharmā patito 'śucirvā |
dṛṣṭastvayā yena na te vivatsā tadbrūhi yāvadrucito 'stu vāsaḥ || 7.42

42. 'Hast thou seen in this sacred grove one who neglects all ceremonies or who follows confused ceremonies or an outcast or one impure, that thou dost not desire to dwell here? Speak it out, and let the abode be welcomed.

ime hi vāṁchaṁti tapaḥsahāyaṁ taponidhānapratimaṁ bhavaṁtam |
vāsastvayā hīṁdrasamena sārdhaṁ vṛhaspaterabhyudayāvahaḥ syāt || 7.43

43. 'These hermits here desire thee as their companion in penance, thee who art like a storehouse of penance, — to dwell with thee who art like Indra would bring prosperity even to Vṛhaspati.'

ityevamukte sa tapasvimadhye tapasvimukhyena manīṣimukhyaḥ |
bhavapraṇāśāya kṛtapratijñaḥ svaṁ bhāvamaṁtargatamācacakṣe || 7.44

44. He, the chief of the wise, when thus addressed in the midst of the ascetics by their chief—having resolved in his mind to put an end to all existence — thus uttered his inward thought:

ṛjvātmanāṁ dharmabhṛtāṁ munīnāmiṣṭātithitvātsvajanopamānam |
evaṁvidhairmāṁ prati bhāvajātaiḥ prītiḥ parātmā janitaśca mārgaḥ || 7.45

45. 'The upright-souled saints, the upholders of religion, become the very ideal of our own kindred through their delight in showing hospitality; by all these kind feelings of thine towards me affection is produced in me and the path which regards the self as supreme[1] is revealed.

snigdhābhirābhirhṛdayaṁgamābhiḥ samāsataḥ snāta ivāsmi vāgbhiḥ |
ratiśca me dharmanavagrahasya vispaṁditā saṁprati bhūya eva || 7.46

46. 'I seem to be all at once bathed by these gentle heart-touching words of thine, and the joy now throbs in me once more which I felt when I first grasped the idea of dharma.

evaṁ pravṛttān bhavataḥ śaraṇyānatīva saṁdarśitapakṣapātān |
yāsyāmi hitveti mamāpi duḥkhaṁ yathaiva baṁdhūṁstyajatastathaiva || 7.47

47. 'There is sorrow to me when I reflect that I shall have to depart, leaving you who are thus engaged, you who are such a refuge and who have shown such excessive kindness to me, — just as there was when I had to leave my kindred behind.

svargāya yuṣmākamayaṁ tu dharmo mamābhilāṣastvapunarbhavāya |
asmin vane yena na me vivatsā bhinnaḥ pravṛttyā hi nivṛttidharmaḥ || 7.48

48. 'But this devotion of yours is for the sake of heaven, — while my desire is that there may be no fresh birth; therefore I wish not to dwell in this wood; the nature of cessation is different from that of activity.

tannāratirme na parāpacāro vanādito yena parivrajāmi |
dharme sthitāḥ pūrvayugānurūpe sarve bhavaṁto hi mahārṣikalpāḥ || 7.49

49. 'It is not therefore any dislike on my part or the wrong conduct of another, which makes me go away from this wood; for ye are all like great sages, standing fast in the religious duties which are in accordance with former ages.

tato vacaḥ sūnṛtamarthavacca suślakṣṇamojasvi ca garvitaṁ ca |
śrutvā kumārasya tapasvinaste viśeṣayuktaṁ bahumānamīyuḥ || 7.50

50. Then having heard the prince's discourse, gracious and of deep meaning, gentle, strong, and full of dignity, the ascetics paid him especial honour.

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[1] Obscure, cf. Mahābh. V, 1593.

**kaściddvijastatra tu bhasmaśāyī prāṁśuḥ śikhī dāravacīravāsāḥ |
āpiṁgalākṣastanudīrghaghoṇaḥ kuṁḍodahasto giramityuvāca || 7.51**

51. But a certain Brāhman who was lying there in the ashes, tall and wearing his hair in a tuft, and clothed in the bark of trees, with reddish eyes and a thin long nose, and carrying a pot with water[1] in his hand, thus lifted his voice:

**dhīmannudāraḥ khalu niścayaste yastvaṁ yuvā janmani dṛṣṭadoṣaḥ |
svargāpavargau hi vicārya samyagyasyāpavarge matirasti so 'sti || 7.52**

52. 'O sage, brave indeed is thy purpose, who, young as thou art, hast seen the evils of birth; he who, having pondered thoroughly heaven and liberation, makes up his mind for liberation, — he is indeed brave!

**yajñaistapobhirniyamaiśca taistaiḥ svargaṁ yiyāsaṁti hi rāgavaṁtaḥ |
rāgeṇa sārdhaṁ ripuṇeva yuddhvā mokṣaṁ parīpsaṁti tu sattvavaṁtaḥ || 7.53**

53. 'By all those various sacrifices, penances and vows the slaves of passion desire to go to heaven; but the strong, having battled with passion as with an enemy, desire to obtain liberation.

**tadbuddhireṣā yadi niścitā te tūrṇaṁ bhavān gacchatu viṁdhyakoṣṭham |
asau munistatra vasatyarāḍo yo naiṣṭhike śreyasi labdhacakṣuḥ || 7.54**

54. 'If this is thy settled purpose, go quickly to Viṁdhyakoṣṭha; the Muni Arāḍa lives there who has gained an insight into absolute bliss.

**tasmādbhavāñchroṣyati tattvamārgaṁ satyāṁ rucau saṁpratipatsyate ca |
yathā tu paśyāmi matistavaiṣā tasyāpi yāsyatyavadhūya buddhim || 7.55**

55. 'From him thou wilt hear the path to truth, and if thou hast a desire for it, thou wilt embrace it; but as I foresee, this purpose of thine will go on further, after having rejected his theory.

**puṣṭāśvaghoṇaṁ vipulāyatākṣaṁ tāmrādharoṣṭhaṁ sitatīkṣṇadaṁṣṭram |
idaṁ hi vaktraṁ tanuraktajihvaṁ jñeyārṇavaṁ pāsyati kṛtsnameva || 7.56**

56. 'With the nose of a well-fed horse, large long eyes, a red lower lip, white sharp teeth, and a thin red tongue, — this face of thine will drink up the entire ocean of what is to be known.

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[1] Conjectural. Dr. von Böhtlingk suggests *kuṁḍāvahasto*, 'the back of whose hand was like a *kuṇḍa*'.

gaṁbhīratā yā bhavatastvagādhā yā dīptatā yāni ca lakṣaṇāni |
ācāryakaṁ prāpsyasi tatpṛthivyāṁ yannarṣibhiḥ pūrvayuge 'pyavāptam || 7.57

57. 'That unfathomed depth which characterises thee, that majesty and all those signs of thine, — they shall win a teacher's chair in the earth which was never won by sages even in a former age.'

paramamiti tato nṛpātmajastamṛṣijanaṁ pratinaṁdya niryayau |
vidhivadanuvidhāya te 'pi taṁ praviviśurāśramiṇastapovanam || 7.58

58. The prince replied, 'Very well,' and having saluted the company of sages he departed; the hermits also having duly performed to him all the rites of courtesy entered again into the ascetic grove.

iti śrībuddhacarite mahākāvye tapovanapraveśo nāma saptamaḥ sargaḥ || 7 ||
[Such is the seventh chapter in the great poem Śri Buddhacarita,
called Entry into the Penance Grove]

Book VIII: [Aṁtaḥpuravilāpo]
[Lamentations in the Palace]

tatasturaṁgāvacaraḥ sa durmanāstathā vanaṁ bhartari nirmame gate |
cakāra yatnaṁ pathi śokavigrahe tathāpi caivāśru na tasya cikṣipe || 8.1

1. Meanwhile the attendant of the horse, in deep distress, when his unselfish master thus went into the forest, made every effort in the road to dissolve[1] his load of sorrow, and yet in spite of it all not a tear dropped from him.

yamekarātreṇa tu bharturājñayā jagāma mārgaṁ saha tena vājinā |
iyāya bharturviraham viciṁtayaṁstameva paṁthānamahobhiraṣṭabhiḥ || 8.2

2. But the road which by his lord's command he had traversed in one night with that horse, — that same road he now travelled in eight days, pondering his lord's absence.

hayaśca saujasvi cacāra kaṁthakastatāma bhāvena babhūva nirmadaḥ |
alaṁkṛtaścāpi tathaiva bhūṣaṇairabhūdgataśrīriva tena varjitaḥ || 8.3

3. And the horse Kaṁthaka, though he still went on bravely, flagged and had lost all spirit in his heart; and decked though he was with ornaments, he had lost all his beauty when bereft of his master.

nivṛtya caivābhimukhastapovanaṁ bhṛśaṁ jiheṣe karuṇaṁ muhurmuhuḥ |
kṣudhānvito 'pyadhvani śaṣpamaṁbu vā yathā purā nābhinanaṁda nādade || 8.4

4. And turning round towards that ascetic-grove, he neighed repeatedly with a mournful sound; and though pressed with hunger, he welcomed not nor tasted any grass or water on the road, as before.[2]

tato vihīnaṁ kapilāhvayaṁ puraṁ mahātmanā tena jagaddhitātmanā |
krameṇa tau śūnyamivopajagmaturdivākareṇeva vinākṛtaṁ nabhaḥ || 8.5

5. Slowly they two at last came back to the city called after Kapila, which seemed empty when deserted by that hero who was bent on the salvation of the world, — like the sky bereft of the sun.

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[1] *Vigraha* seems here to be used in an unusual sense. Cf. Tennyson's '*Home they brought here warrior dead, &c*'.

[2] I read *nābhinananda*, supposing *na* to have been written on the margin and inserted at the wrong place, otherwise *abhis* must be used for *abhi* [This is confirmed by the Tibetan, which translates *abhinananda* by *mṅon·par ma dga*. where *mṅon·par* is the usual translation of the preposition *abhi*. H.W.]

**sapuṁḍarīkairapi śobhitaṁ jalairalaṁkṛtaṁ puṣpadharairnagairapi |
tadeva tasyopavanaṁ vanopamaṁ gatapraharṣairna rarāja nāgaraiḥ || 8.6**

6. Bright as it was with lotus-covered waters, adorned also with trees full of flowers, that garden of his, which was now like a forest, was no longer gay with citizens who had lost all their gladness.

**tato bhramadbhirdiśi dīnamānasairanujjvalairvāṣpahatekṣaṇairnaraiḥ |
nivāryamāṇāviva tāvubhau puraṁ śanairajaḥsnātamivābhijagmatuḥ || 8.7**

7. Then those two, — who were as it were silently forbidden by the sad inhabitants who were wandering in that direction, their brightness gone and their eyes dim with tears, — slowly entered the city which seemed all bathed in gloom.

**niśamya ca srastaśarīragāminau vināgatau śākyakularṣabheṇa tau |
mumoca vāṣpaṁ pathi nāgaro janaḥ purā rathe dāśaratherivāgate || 8.8**

8. Having heard that they had returned with their limbs all relaxed, coming back without the pride of the Śākya race, the men of the city shed tears in the road, as when in old days the chariot of the son of Daśaratha came back.

**atha bruvaṁtaḥ samupetamanyavo janāḥ pathi cchaṁdakamāgatāśravaḥ |
kva rājaputraḥ kularāṣṭravardhano hṛtastvayāsāviti pṛṣṭhato ’nvayuḥ || 8.9**

9. Full of wrath, the people followed Chaṁdaka in the road, crying behind him with tears, ‘Where is the king’s son, the glory of his race and kingdom? he has been stolen away by thee.’

**tataḥ sa tān bhaktimato ’bravījjanānnareṁdraputraṁ na parityajāmyaham |
rudannahaṁ tena tu nirjane vane gṛhasthaveśaśca visarjitāviti || 8.10**

10. Then he said to those faithful ones, I have not left the king’s son; but by him in the uninhabited forest I weeping and the dress of a householder were abandoned together.’

**idaṁ vacastasya niśamya te janāḥ suduṣkaraṁ khalviti niścayaṁ yayuḥ |
patadvijahruḥ salilaṁ na netrajaṁ mano niniṁduśca phalārthamātmanaḥ || 8.11**

11. Having heard these words of his those crowds adopted a most difficult resolve; they did not wipe away the tears which fell from their eyes, and they blamed their own (evil) hearts on account of the consequences of their actions;

**athocuradyaiva viśāma tadvanaṁ gataḥ sa yatra dviparājavikramaḥ |
jijīviṣā nāsti hi tena no vinā yatheṁdriyāṇāṁ vigame śarīriṇām || 8.12**

12. Then they said, ‘Let us go this very day into that forest, whither he is gone, whose gait is like the king of elephants; without him we have no wish to live, like the senses when the souls depart.

idaṁ puraṁ tena vivarjitaṁ vanaṁ vanaṁ ca tattena samanvitaṁ puram |
na śobhate tena hi no vinā puraṁ marutvatā vṛtravadhe yathā divam || 8.13

13. 'This city bereft of him is a forest, and that forest which possesses him is a city; the city without him has no charms for us, like heaven without the lord of the Maruts, when Vṛtra was slain.'[1]

punaḥ kumāro vinivṛtta ityathau gavākṣamālāḥ pratipedire 'ṁganāḥ |
viviktapṛṣṭhaṁ ca niśamya vājinaṁ punargavākṣāṇi pidhāya cukruśuḥ || 8.14

14. Next the women crowded to the rows of windows, crying to one another, 'The prince has returned;' but having heard that his horse had an empty back, they closed the windows again and wailed aloud.

praviṣṭadīkṣastu sutopalabdhaye vratena śokena ca khinnamānasaḥ |
jajāpa devāyatane narādhipaścakāra tāstāśca yathāśrayāḥ kriyāḥ || 8.15

15. But the king, having undertaken religious observances for the recovery of his son, with his mind distressed by the vow and the sorrow, was muttering prayers in the temple, and performing such rites as suited the occasion.

tataḥ sa vāṣpapratipūrṇalocanasturaṁgamādāya turaṁgamānasaḥ | 8.16
viveśa śokābhihato nṛpālayaṁ kṣayaṁ vinīte ripuṇeva bhartari ||

16. Then with his eyes filled with tears, — taking the horse, his whole soul fixed on the horse, — overcome with grief he[2] entered the palace as if his master had been killed by an enemy.

vigāhamānaśca nareṁdramaṁdiraṁ vilokayannaśruvahena cakṣuṣā |
svareṇa puṣṭena rurāva kaṁthako janāya duḥkhaṁ prativedayanniva || 8.17

17. And entering the royal stable, looking about with his eyes full of tears, Kaṁthaka uttered a loud sound, as if he were uttering his woe to the people.

tataḥ khagāśca kṣayamadhyagocarāḥ samīpabaddhāsturagāśca satkṛtāḥ |
hayasya tasya pratisasvanuḥ svanaṁ nareṁdrasūnorupayānaśaṁkitāḥ || 8.18

18. Then the birds that fed in the middle of the house, and the carefully cherished horses that were tied near by, re-echoed the sound of that horse, thinking that it might be the return of the prince.

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[1] Quoted by Ujjvaladatta, on Uṇādi-sūtras I, 156.
[2] Sc. Chaṁdaka.

**janāśca harṣātiśayena vaṁcitā janādhipāṁtaḥpurasaṁnikarṣagāḥ |
yathā hayaḥ kaṁthaka eṣa heṣate dhruvaṁ kumāro viśatīti menire || 8.19**

19. And the people, deceived by an excessive joy, who were in the neighbourhood of the king's inner apartments, thought in their hearts, 'Since the horse Kaṁthaka neighs, it must be that the prince is coming.'

**atipraharṣādatha śokamūrchitāḥ kumārasaṁdarśanalolalocanāḥ |
gṛhādviniścakramurāśayā striyaḥ śaratpayodādiva vidyutaścalāḥ || 8.20**

20. Then the women, who were fainting with sorrow, now in wild joy, with their eyes rolling to see the prince, rushed out of the palace full of hope, like flickering lightnings from an autumn cloud.

**vilaṁbaveśyo malināṁśukāṁbarā niraṁjanairvāṣpahatekṣaṇairmukhaiḥ |
kṛṣṇā vivarṇāṁjanayā vinākṛtā divīva tārā rajanīkṣayāruṇāḥ || 8.21**

21. With their dress hanging down, and their linen garments soiled, their faces untouched by collyrium and with eyes dimmed by tears; dark and discoloured and destitute of all painting,[1] like the stars in the sky, pale-red with the ending of night;

**araktatāmraiścaraṇairanūpurairakuṁḍalairārjavakarṇikairmukhaiḥ |
svabhāvapīnairjaghanairamekhalairahārayoktrairmuṣitairiva stanaiḥ || 8.22**

22. With their feet unstained by red, and undecked by anklets, — their faces without earrings, and their ears in their native simplicity, — their loins with only nature's fulness, and uncircled by any girdle, — and their bosoms bare of strings of pearls as if they had been robbed.

**nirīkṣitā vāṣpaparītalocanaṁ nirāśrayaṁ chaṁdakamaśvameva ca |
vivarṇavaktrā rurudurvarāṁganā vanāṁtare gāva ivarṣabhojjhitāḥ || 8.23**

23. But when they saw Chaṁdaka standing helpless, his eyes filled with tears, and the horse, the noble women wept with pale faces, like cows abandoned by the bull in the midst of the forest.

**tataḥ savāṣpā mahiṣī mahīpateḥ pranaṣṭavatsā mahiṣīva vatsalā |
pragṛhya bāhū nipapāta gautamī vilolaparṇā kadalīva kāṁcanī || 8.24**

24. Then the king's principal queen Gautamī, like a fond cow that has lost her calf, fell bursting into tears on the ground with outstretched arms, like a golden plantain-tree with trembling leaves.

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[1] Is *añjanayā* used here irregularly in the fem. to distinguish in from *añjana*, 'the pinguent'?

**hatatviṣo 'nyāḥ śithilātmabāhavaḥ striyo viṣādena vicetanā iva |
na cukruśurnāśru jahurna śaśvasurna cetanā ullikhitā iva sthitāḥ || 8.25**

25. Some of the other women, bereft of their brightness and with arms and souls lifeless, and seeming to have lost their senses in their despondency, raised no cry, shed no tear, and breathed not, standing senseless as if painted.[1]

**adhīramanyāḥ patiśokamūrchitā vilocanaprasravaṇairmukhaiḥ striyaḥ |
siṣiṁcire proṣitacaṁdanān stanān dharādharaḥ prasravaṇairivopalān || 8.26**

26. Others as having lost all self-control, fainting in their sorrow for their lord, their faces pouring tears from their eyes, watered their bosoms from which all sandal-wood was banished, like a mountain the rocks with its streams.

**mukhaiśca tāsāṁ nayanāṁbutāḍitaiḥ rarāja tadrājaniveśanaṁ tadā |
navāṁbukāle 'mbudavṛṣṭitāḍitaiḥ sravajjalaistāmarasairyathā saraḥ || 8.27**

27. Then that royal palace was illumined with their faces pelted by the tears from their eyes, as a lake in the time of the first rains with its dripping lotuses pelted by the rain from the clouds.

**suvṛttapīnāṁgulibhiranaṁtarairabhūṣaṇairgūḍhaśirairvarāṁganāḥ |
urāṁsi jaghnuḥ kamalopamaiḥ karaiḥ svapallavairvātacalā latā iva || 8.28**

28. The noble women beat their breasts with their lotus-like hands, falling incessantly, whose fingers were round and plump, which had their arteries hidden and bore no ornaments, — as creepers tossed by the wind strike themselves with their shoots.

**karaprahārapracalaiśca tā babhuryathāpi nāryaḥ sahitonnataiḥ stanaiḥ |
vanānilāghūrṇitapadmakaṁpitaiḥ rathāṁganāmnāṁ mithunairivāpagāḥ || 8.29**

29. And again how those women shine forth, as their bosoms rose up together after the blow from the hand, and trembled with the shock, like the streams, when their pairs of ruddy geese shake, as the lotuses on which they sit wave about with the wind from the wood.[2]

**yathā ca vakṣāṁsi karairapīḍayaṁstathaiva vakṣobhirapīḍayan karān |
akārayaṁstatra parasparaṁ vyathāḥ karāgravakṣāṁsyabalā dayālasāḥ || 8.30**

30. As they pressed their breasts with their hands, so too they pressed their hands with their breasts, — dull to all feelings of pity, they made their hands and bosoms inflict mutual pains on each other.

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[1] Conjectural.

[2] This is an obscure verse,—*yathāpi* is not clear; I have taken *yathā* as a 'how' of admiration. The latter lines seem to compare the hand swaying with the motion of the bosom to the bird seated on the tossed lotus.

tatastu roṣapraviraktalocanā viṣādasaṁbaṁdhakaṣāyagadgadam |
uvāca niḥśvāsacalatpayodharā vigādhaśokāśrudharā yaśodharā || 8.31

31. Then thus spoke Yaśodharā, shedding tears with deep[1] sorrow, her bosom heaving with her sighs, her eyes discoloured with aneer, and her voice choking with emotion through the influence of despondency:

niśi prasuptāmavaśāṁ vihāya māṁ gataḥ kva sa cchaṁdaka manmanorathaḥ |
upāgate ca tvayi kaṁthake ca me samaṁ gateṣu triṣu kaṁpate manaḥ || 8.32

32. 'Leaving me helplessly asleep in the night, whither, O Chaṁdaka, is he, the desire of my heart, gone? and when thou and Kaṁthaka are alone come back, while three went away together, my mind trembles.

anāryamasnidghamamitrakarma me nṛśaṁsa kṛtvā kimihādya rodiṣi |
niyaccha vāṣpaṁ bhava tuṣṭamānaso na saṁvadatyaśru ca tacca karma te || 8.33

33. 'Why dost thou weep to-day, O cruel one, having done a dishonourable, pitiless, and unfriendly deed to me? Cease thy tears and be content in thy heart, — tears and that deed of thine ill agree.

priyeṇa vaśyena hitena sādhunā tvayā sahāyena yathārthakāriṇā |
gato 'ryaputro hyapunarnivṛttaye ramasva diṣṭyā saphalaḥ śramastava || 8.34

34. 'Through thee, his dear obedient faithful loyal companion, always doing what was right, the son of my lord is gone never to return, — rejoice, — all hail! thy pains have gained their end.

varaṁ manuṣyasya vicakṣaṇo ripurna mitramaprājñamayogapeśalam |
suhṛdbruveṇa hyavipaścitā tvayā kṛtaḥ kulasyāsya mahānupaplavaḥ || 8.35

35. 'Better for a man a wise enemy rather than a foolish friend unskilled in emergencies; by thee, the unwise self-styled friend, a great calamity has been brought upon this family.

imā hi śocyā vyavamuktabhūṣaṇāḥ prasaktavāṣpāvilaraktalocanāḥ |
sthite 'pi patyau himavanmahīsame pranaṣṭaśobhā vidhavā iva striyaḥ || 8.36

36. 'These women are sorely to be pitied who have put away their ornaments, having their eyes red and dimmed with continuous tears, who are as it were desolate widows, though their lord still stands as unshaken as the earth or Mount Himavat.

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[1] Is *vigādha* for *agādha*, or should we read *vigāḍha*?

**imāśca vikṣiptaviṭaṁkabāhavaḥ prasaktapārāvatadīrghanisvanāḥ |
vinākṛtāstena sahaiva rodhanairbhṛśaṁ rudaṁtīva vimānapaṁktayaḥ || 8.37**

37. 'And these lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves, — separated verily, with him, from all who could restrain them.

**anarthakāmo 'sya janasya sarvathā turaṁgamo 'pi dhruvameṣa kaṁthakaḥ |
jahāra sarvasvamitastathā hi me jane prasupte niśi ratnacauravat || 8.38**

38. 'Even that horse Kaṁthaka without doubt desired my utter ruin; for he bore away from hence my treasure when all were sound asleep in the night, — like one who steals jewels.

**yadā samarthaḥ khalu soḍhumāgatāniṣuprahārānapi kiṁ punaḥ kaśāḥ |
gataḥ kaśāpātabhayāt kathaṁ tvayaṁ śriyaṁ gṛhītvā hṛdayaṁ ca me samam || 8.39**

39. 'When he was able to bear even the onsets of arrows, and still more the strokes of whips, — how then for fear of the fall of a whip, could he go carrying with him my prosperity and my heart together?

**anāryakarmā bhṛśamadya heṣate nareṁdradhiṣṇyaṁ pratipūrayanniva |
yadā tu nirvāhayati sma me priyaṁ tadā hi mūkasturagādhamo 'bhavat || 8.40**

40. 'The base creature now neighs loudly, filling the king's palace with the sound; but when he carried away my beloved, then this vilest of horses was dumb.

**yadi hyaheṣiṣyata bodhayañjanaṁ khuraiḥ kṣitau vāpyakariṣyata dhvanim |
hanusvanaṁ vājanayiṣyaduttamaṁ na cābhaviṣyanmama duḥkhamīdṛśam || 8.41**

41. 'If he had neighed and so woke up the people, or had even made a noise with his hoofs on the ground, or had made the loudest sound he could with his jaws, my grief would not have been so great.'

**itīha devyāḥ paridevitāśrayaṁ niśamya vāṣpagrathitākṣaraṁ vacaḥ |
adhomukhaḥ sāśrukalaḥ kṛtāṁjaliḥ śanairidaṁ chaṁdaka uttaraṁ jagau || 8.42**

42. Having thus heard the queen's words, their syllables choked with tears and full of lament, slowly Chaṁdaka uttered this answer, with his face bent down, his voice low with tears, and his hands clasped in supplication:

**vigarhituṁ nārhasi devi kaṁthakaṁ na cāpi roṣaṁ mayi kartumarhasi |
anāgasau svaḥ samavehi sarvaśo gato nṛdevaḥ sa hi devi devavat || 8.43**

43. 'Surely, O queen, thou wilt not blame Kaṁthaka nor wilt thou show thy anger against me, know that we two are entirely guiltless, — that god amongst men, O queen, is gone away like a god.

**ahaṁ hi jānannapi rājaśāsanaṁ balātkṛtaḥ kairapi daivatairiva |
upānayaṁ tūrṇamimaṁ turaṁgamaṁ tathānvagacchaṁ vigataśramo 'dhvani || 8.44**

44. 'I indeed, though I well knew the king's command, as though dragged by force by some divine powers, brought quickly to him this swift steed, and followed him on the road unwearied.

**vrajannayaṁ vājivaro 'pi nāspṛśanmahīṁ khurāgrairvidhṛtairivāṁtarā |
tathaiva daivādiva saṁyatānano hanusvanaṁ nākṛta nāpyaheṣata || 8.45**

45. 'And this best of horses as he went along touched not the ground with the tips of his hoofs as if they were kept aloft from it; and so too, having his mouth restrained as by fate, he made no sound with his jaws and neighed not.

**yadā vahirgacchati pārthivātmajastadābhavaddvāramapāvṛtaṁ svayam |
tamaśca naiśaṁ raviṇeva pāṭitaṁ tato 'pi daivo vidhireṣa gṛhyatām || 8.46**

46. 'When the prince went out, then the gate was thrown open of its own accord; and the darkness of the night was, as it were, pierced by the sun, — we may learn from hence too that this was the ordering of fate.

**yadāpramatto 'pi nareṁdraśāsanādgṛhe pure caiva sahasraśo janaḥ |
tadā sa nābudhyata nidrayā hṛtastato 'pi daivo vidhireṣa gṛhyatām || 8.47**

47. 'When also by the king's command, in palace and city, diligent guards had been placed by thousands, and at that time they were all overcome by sleep and woke not, — we may learn from hence too that this was the ordering of fate.

**yataśca vāso vanavāsasaṁmataṁ visṛṣṭamasmai samaye divaukasā |
divi praviddhaṁ mukuṭaṁ ca taddhṛtaṁ tato 'pi daivo vidhireṣa gṛhyatām || 8.48**

48. 'When also the garment, approved for a hermit's dwelling in the forest, was offered to him at the moment by some denizen of heaven, and the tiara which he threw into the sky was carried off, — we may learn from hence too that this was the ordering of fate.

**tadevamāvāṁ naradevi doṣato na tatprayātaṁ pratigaṁtumarhasi |
na kāmakāro mama nāsya vājinaḥ kṛtānuyātraḥ sa hi daivatairgataḥ || 8.49**

49. 'Do not therefore assume[1] that his departure arises from the fault of either of us, O queen; neither I nor this horse acted by our own choice; he went on his way with the gods as his retinue.'

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[1] Should we read *pratipattum* for *pratigantum*?

**iti prayāṇaṁ bahudhaivamadbhutaṁ niśamya tāstasya mahātmanaḥ striyaḥ |
pranaṣṭaśokā iva vismayaṁ yayurmanojvaraṁ pravrajanāttu lebhire || 8.50**

50. Having thus heard the history of the prince's departure, so marvellous in many ways, those women, as though losing their grief, were filled with wonder, but they again took up their distress at the thought of his becoming an ascetic.

**viṣādapāriplavalocanā tataḥ pranaṣṭapotā kurarīva duḥkhitā |
vihāya dhairyaṁ virurāva gautamī tatāma caivāśrumukhī jagāda ca || 8.51**

51. With her eyes filled with the tears of despondency, wretched like an osprey who has lost her young, — Gautamī abandoning all self-control wailed aloud, — she fainted, and with a weeping face exclaimed:

**mahormimaṁto mṛdavo 'sitāḥ śubhāḥ pṛthakpṛthagmūlaruhāḥ samudgatāḥ |
praceritāste bhuvi tasya mūrdhajā nareṁdramaulīpariveṣṭanakṣamāḥ || 8.52**

52. 'Beautiful, soft, black, and all in great waves, growing each from its own special root, — those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

**pralaṁbabāhurmṛgarājavikramo mahārṣabhākṣaḥ kanakojjvaladyutiḥ |
viśālavakṣā ghanaduṁdubhisvanastathāvidho 'pyāśramavāsamarhati || 8.53**

53. 'With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud, should such a hero as this dwell in a hermitage?

**abhāginī nūnamiyaṁ vasuṁdharā tamāryakarmāṇamanuttamaṁ prati |
gatastato 'sau guṇavān hi tādṛśo nṛpaḥ prajābhāgyaguṇaiḥ prasūyate || 8.54**

54. 'This earth is indeed unworthy as regards that peerless doer of noble actions, for such a virtuous hero has gone away from her, — it is the merits and virtues of the subjects which produce their king.

**sujātajālāvatatāṁgulī mṛdū nigūḍhagulphau viṣapuṣpakomalau |
vanāṁtabhūmiṁ kaṭhināṁ kathaṁ nu tau sacakramadhyau caraṇau gamiṣyataḥ
|| 8.55**

55. 'Those two feet of his, tender, with their beautiful web spread between the toes, with their ankles concealed, and soft like a blue lotus, — how can they, bearing a wheel marked in the middle, walk on the hard ground of the skirts of the forest?

vimānapṛṣṭhe śayanāsanocitaṁ mahārhavastrāgurucaṁdanārcitam |
kathaṁ nu śītoṣṇajalāgameṣu taccharīramojasvi vane bhaviṣyati || 8.56

56. 'That body, which deserves to sit or lie on the roof of a palace, — honoured with costly garments, aloes, and sandal-wood, — how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?

kulena sattvena balena varcasā śrutena lakṣmyā vayasā ca garvitaḥ |
pradātumevābhyudito na yācituṁ kathaṁ sa bhikṣāṁ parataścariṣyati || 8.57

57. 'He who was proud of his family, goodness, strength, energy, sacred learning, beauty, and youth, — who was ever ready to give, not to ask, — how will he go about begging alms from others?

śucau śayitvā śayane hiraṇmaye prabodhyamāno niśi tūryanisvanaiḥ |
kathaṁ vata svapsyati so 'dya me vratī paṭaukadeśāṁtarite mahītale || 8.58

58. 'He who, lying on a spotless golden bed, was awakened during the night by the concert of musical instruments, — how alas! will he, my ascetic, sleep to-day on the bare ground with only one rag of cloth interposed?'

imaṁ vilāpaṁ karuṇaṁ niśamya tā bhujaiḥ pariṣvajya parasparaṁ striyaḥ |
vilocanebhyaḥ salilāni tatyajurmadhūni puṣpebhya iveritā latāḥ || 8.59

59. Having heard this piteous lamentation, the women, embracing one another with their arms, rained the tears from their eyes, as the shaken creepers drop honey from their flowers.

tato dharāyāmapatadyaśodharā vicakravākeva rathāṁgasāhvayā |
śanaiśca tattadvilalāpa viklavā muhurmuhurgadgadaruddhayā girā || 8.60

60. Then Yaśodharā fell upon the ground, like the ruddy goose parted from her mate, and in utter bewilderment she slowly lamented, with her voice repeatedly stopped by sobs:

sa māmanāthāṁ sahadharmacāriṇīmapāsya dharmaṁ yadi kartumicchati |
kuto 'sya dharmaḥ sahadharmacāriṇīṁ vinā tapo yaḥ paribhoktumicchati || 8.61

61. 'If he wishes to practise a religious life after abandoning me his lawful wife widowed, — where is his religion, who wishes to follow penance without his lawful wife to share it with him?

**śṛṇoti nūnaṁ sa na pūrvapārthivān mahāsudarśaprabhṛtīn pitāmahān |
vanāni patnīsahitānupeyuṣastathā sa dharmaṁ madṛte cikīrṣati || 8.62**

62. 'He surely has never heard of the monarchs of olden times, his own ancestors, Mahāsudarśa[1] and the rest, — how they went with their wives into the forest, — that he thus wishes to follow a religious life without me.

**makheṣu vā vedavidhānasaṁskṛtau na daṁpatī paśyati dīkṣitāvubhau |
samaṁ bubhukṣū parato 'pi tatphalaṁ tato 'sya jāto mayi dharmamatsaraḥ || 8.63**

63. 'He does not see that husband and wife are both consecrated in sacrifices, and both purified by the performance of the rites of the Veda, and both destined to enjoy[2] the same results afterwards, — he therefore grudges me a share in his merit.

**dhruvaṁ sa jānan mama dharmavallabho manaḥ priye 'pyākalahaṁ muhurmithaḥ |
sukhaṁ vibhīrmāmapahāya rosaṇāṁ maheṁdraloke 'psaraso jighṛkṣati || 8.64**

64. 'Surely it must be that this fond lover of religion, knowing that my mind was secretly quarrelling even with my beloved, lightly and without fear has deserted me thus angry, in the hope to obtain heavenly nymphs in Indra's world!

**iyaṁ tu ciṁtā mama kīdṛśaṁ nu tā vapurguṇaṁ bibhrati tatra yoṣitaḥ |
vane yadarthaṁ sa tapāṁsi tapyate śriyaṁ ca hitvā mama bhaktimeva ca || 8.65**

65. 'But what kind of a thought is this of mine? those women even there have the attributes which belong to bodies, — for whose sake he thus practises austerities in the forest, deserting his royal magnificence and my fond devotion.

**na khalviyaṁ svargasukhāya me spṛhā na tajjanasyātmavato 'pi durlabham |
sa tu priyo māmiha vā paratra vā kathaṁ na jahyāditi me manorathaḥ || 8.66**

66. 'I have no such longing for the joy of heaven, nor is that hard for even common people to win if they are resolute;[3] but my one desire is how he my beloved may never leave me either in this world or the next.

**abhāginī yadyahamāyatekṣaṇaṁ śucismitaṁ bharturudīkṣituṁ mukham |
na maṁdabhāgyo 'rhati rāhulo 'pyayaṁ kadācidaṁke parivartituṁ pituḥ || 8.67**

67. 'Even if I am unworthy to look on my husbands face with its long eyes and bright smile, still is this poor Rāhula never to roll about in his father's lap?

**aho nṛśaṁsaṁ sukumāravarcasaḥ sudāruṇaṁ tasya manasvino manaḥ |
kalapralāpaṁ dviṣato 'pi harṣaṇaṁ śiśuṁ sutaṁ yastyajatīdṛśaṁ svataḥ || 8.68**

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[1] *Mahāsudassana* is the name of a king in Jātaka I, 95.

[2] I read *bubhukṣū* for *bubhukṣuḥ*.

[3] *Api*, I think, should properly follow *janasya*.

68. ‘Alas! the mind of that wise hero is terribly stern, — gentle as his beauty seems, it is pitilessly cruel, — who can desert of his own accord such an infant son with his inarticulate talk, one who would charm even an enemy.

mamāpi kāmaṁ hṛdayaṁ sudāruṇaṁ śilāmayaṁ vāpyayasāpi vā kṛtam |
anāthavacchrīrahite sukhocite vanaṁ gate bhartari yanna dīryate || 8.69

69. ‘My heart too is certainly most stern, yea, made of rock or fashioned even of iron, which does not break when its lord is gone to the forest, deserted by his royal glory like an orphan, — he so well worthy of happiness.’

itīha devī patiśokamūrchitā ruroda dadhyau vilalāpa cāsakṛt |
svabhāvadhīrāpi hi sā satī śucā dhṛtiṁ na sasmāra cakāra no hriyam || 8.70

70. So the queen, fainting in her woe, wept and pondered and wailed aloud repeatedly, — self-possessed as she was by nature, yet in her distress she remembered not her fortitude and felt no shame.

tatastathā śokavilāpaviklavāṁ yaśodharāṁ prekṣya vasuṁdharāgatām |
mahāraviṁdairiva vṛṣṭitāḍitairmukhaiḥ savāṣpairvanitā vicukruśuḥ || 8.71

71. Seeing Yaśodharā thus bewildered with her wild utterances of grief and fallen on the ground, all the women cried out with their faces streaming with tears like large lotuses beaten by the rain.

samāptajāpyaḥ kṛtahomamaṁgalo nṛpastu devāyatanādviniryayau |
janasya tenārttaraveṇa cāhataścacāla vajradhvanineva vāraṇaḥ || 8.72

72. But the king, having ended his prayers, and performed the auspicious rites of the sacrifice, now came out of the temple; and being smitten by the wailing sound of the people, he tottered like an elephant at the crash of a thunderbolt.

niśāmya ca cchaṁdakakaṁthakāvubhau sutasya saṁśrutya ca niścayaṁ sthiram |
papāta śokābhihato mahīpatiḥ śacīpatervṛtta ivotsave dhvajaḥ || 8.73

73. Having heard (of the arrival) of both Chaṁdaka and Kaṁthaka, and having learned the fixed resolve of his son, the lord of the earth fell struck down by sorrow like the banner of Indra when the festival is over.[1]

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[1] Cf. I, 63.

tato muhūrtaṁ sutaśokamohito janena tulyābhijanena dhāritaḥ |
nirīkṣya dṛṣṭyā jalapūrṇayā hayaṁ mahītalastho vilalāpa pārthivaḥ || 8.74

74. Then the king, distracted by his grief for his son, being held up for a moment by his attendants all of the same race, gazed on the horse with his eyes filled with tears, and then falling on the ground wailed aloud:

bahūni kṛtvā samare priyāṇi me mahattvayā kaṁthaka vipriyaṁ kṛtam |
guṇapriyo yena vane sa me priyaḥ priyo 'pi sannapriyavat praceritaḥ || 8.75

75. 'After having done many dear exploits for me in battle, one great deed of cruelty, O Kaṁthaka, hast thou done, — for by thee that dear son of mine, dear for his every virtue, has been tossed down in the wood, dear as he was, like a worthless thing.

tadadya māṁ vā naya tatra yatra sa vraja drutaṁ vā punarenamānaya |
ṛte hi tasmānmama nāsti jīvitaṁ vigāḍharogasya sadauṣadhādiva || 8.76

76. 'Therefore either lead me to-day where he is, or go quickly and bring him back again; without him there is no life left to me, as to one plunged in sickness without the true medicine.

suvarṇaniṣṭhīvini mṛtyunā hṛte suduṣkaraṁ yanna mamāra sṛṁjayaḥ |
ahaṁ punardharmaratau sute gate 'mumukṣurātmānamanātmavāniva || 8.77

77. 'When Suvarṇaniṣṭhīvin was carried away by death, it seemed impossible that Sṛṁjaya[1] should not die; and shall I, when my duty-loving son is gone, fear to set my soul free, like any coward?

vibhordaśakṣatrakṛtaḥ prajāpateḥ parāparajñasya vivasvadātmanaḥ |
priyeṇa putreṇa satā vinākṛtaṁ kathaṁ na muhyeddhi mano manorapi || 8.78

78. 'How should not the mind of Manu himself be distracted, when parted from his dear virtuous son,[2] — (Manu) the son of Vivasvat, who knew the higher and the lower, the mighty lord of creatures, the institutor of the ten chieftains.[3]

ajasya rājñastanayāya dhīmate narādhipāyeṁdrasakhāya me spṛhā |
gate vanaṁ yastanaye divaṁ gato na moghavāṣpaḥ kṛpaṇaṁ jijīva ha || 8.79

79. 'I envy the monarch, that friend of Indra, the wise son of king Aja,[4] who, when his son went into the forest, went himself to heaven, and dragged out no miserable life here with vain tears.

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[1] See Mahābh XII, 31. The MSS. read *Saṁjaya* for *Sṛṁjaya*.

[2] Does this refer to his loosing his son Sudyumna, who was changed to a woman, Viṣṇu Pur, IV, I?

[3] *Daśakṣatrakṛt* is an obscure phrase; [The Tibetan renders it by *rgyal·rigs bcu byas*, 'king-race ten made'; *rgyal·rigs* is the ordinary translation of *kṣatriya* H.W.]

[4] Daśaratha.

**pracakṣva me bhadra tadāśramājiraṁ hṛtastvayā yatra sa me jalāṁjaliḥ |
ime parīpsaṁti hi te pipāsavo mamāsavaḥ pretagatiṁ yiyāsavaḥ || 8.80**

80. ‘Describe to me, O beloved one, the court of that hermitage, whither thou hast carried him who is as my funeral oblation of water; these my vital airs are all ready to depart, and are eager for it, longing to drink it.’

**iti tanayaviyogajātaduḥkhaṁ kṣitisadṛśaṁ sahajaṁ vihāya dhairyam |
daśaratha iva rāmaśokavaśyo bahu vilalāpa nṛpo visaṁjñakalpaḥ || 8.81**

81. Thus the king, in his grief for his separation from his son, — losing all his innate firmness which was stedfast like the earth, — loudly lamented as one distraught, like Daśaratha, a prey to his sorrow for Rāma.

**śrutavinayaguṇānvitastatastaṁ matisacivaḥ pravayāḥ purohitaśca |
avadhṛtamidamūcaturyathāvanna ca paritaptamukhau na cāpyaśokau || 8.82**

82. Then the wise counsellor, endued with religious learning, courtesy, and virtue, and the old family priest, spoke to him as was befitting in these well-weighed words, neither with their faces overwhelmed by grief nor yet wholly unmoved:

**tyaja naravara śokamehi dhairyaṁ kudhṛtirivārhasi dhīra nāśru moktum |
srajamiva mṛditāmapāsya lakṣmīṁ bhuvi bahavo hi nṛpā vanānyatīyuḥ || 8.83**

83. ‘Cease, O noblest of men, thy grief, regain thy firmness, — surely thou wilt not, O firm hero, shed tears like one of no self-control; many kings on this earth have gone into the forests, throwing away their royal pomp like a crushed wreath.

**api ca niyata eṣa tasya bhāvaḥ smara vacanaṁ tadṛṣeḥ purāsitasya |
na hi sa divi na cakravartirājye kṣaṇamapi vāsayituṁ sukhena śakyaḥ || 8.84**

84. ‘Moreover, this his state of mind was all predetermined; remember those words long ago of the holy sage Asita; "He will never be made to dwell even for a moment contentedly in heaven or in an emperor’s domain."

**yadi tu nṛvara kārya eva yatnastvaritamudāhara yāvadatra yāvaḥ |
bahuvidhamiha yuddhamastu tāvattava tanayasya vidheśca tasya tasya || 8.85**

85. ‘But if, O best of men, the effort must be made, quickly speak the word, we two will at once go together; let the battle be waged in every way with thy son and his fate whatever it be.’

**narapatiratha tau śaśāsa tasmāddrutamita eva yuvāmabhiprayātam |
na hi mama hṛdayaṁ prayāti śāṁtiṁ vanaśakuneriva putralālasasya || 8.86**

86. Then the king commanded them both, ‘Do you both go quickly hence, — my heart will not return to quiet, any more than a bird’s in the woods longing for its young.’

paramamiti nareṁdraśāsanāttau yayaturamātyapurohitau vanaṁ tat ।
kṛtamiti savadhūjanaḥ sadāro nṛpatirapi pracakāra śeṣakāryam ॥ 8.87

87. With a prompt acquiescence at the king's order the counsellor and the family priest went to that forest; and then with his wives and his queen the king also, saying, 'It is done,' performed the remainder of the rites.

iti śrībuddhacarite mahākāvye 'ṁtaḥpuravilāpo nāmāṣṭamaḥ sargaḥ ॥ 8 ॥
[Such is the eighth chapter in the great poem Śri Buddhacarita,
called Lamentations in the Palace]

Book IX: [Kumārānveṣaṇo]
[The Deputation to the Prince]

tatastadā maṁtripurohitau tau vāṣpapratodābhihatau nṛpeṇa ।
viddhau sadaśvāviva sarvayatnātsauhārdaśīghraṁ yayaturvanaṁ tat ॥ 9.1

1. Then the two, the counsellor and the family priest, beaten by the king with his scourge of tears, went with every effort to that forest in the hurry of affection, like two noble horses goaded.

tamāśramam jātapariśramau tāvupetya kāle sadṛśānuyātrau ।
rājarddhimutsṛjya vinītaceṣṭāvupeyaturbhārgavadhiṣṇyameva ॥ 9.2

2. Having come at last full of weariness to that hermitage, accompanied by a fitting train, — they dismissed their royal pomp and with sober gestures entered the abode of Bhārgava.

tau nyāyatastaṁ pratipūjya vipraṁ tenārcitau tāvapi cānurūpam ।
kṛtāsanau bhārgavamāsanasthaṁ chittvā kathāmūcaturātmakṛtyam ॥ 9.3

3. Having saluted that Brāhman with due respect, and having been honoured by him with due reverence in return, having seated themselves, plunging at once into the subject, they addressed Bhārgava, who was likewise seated, concerning their errand.

śuddhaujasaḥ śuddhaviśālakīrterikṣvākuvaṁśaprabhavasya rājñaḥ ।
imaṁ janaṁ vettu bhavānadhīraṁ śrutagrahe maṁtraparigrahe ca ॥ 9.4

4. ‘Let your honour know us to be respectively imperfect proficients in preserving the sacred learning and in retaining the state-counsels, — in the service of the monarch of the Ikṣvāku race, pure in his valour and pure and wide in his glory.

tasyeṁdrakalpasya jayaṁtakalpaḥ putro jarāmṛtyubhayaṁ titīrṣuḥ ।
ihābhyupetaḥ kila tasya hetorāvāmupetau bhagavānavaitu ॥ 9.5

5. ‘His son, who is like Jayanta, while he himself is like Indra, has come here, it is said, desirous to escape from the fear of old age and death, — know that we two are come here on account of him.’

tau so ’bravīdasti sa dīrghabāhuḥ prāptaḥ kumāro na tu nāvabuddhaḥ ।
dharmo ’yamāvartaka ityavetya yātastvarāḍābhimukho mumukṣuḥ ॥ 9.6

6. He answered them, ‘That prince of the long arms did indeed come here, but not as one unawakened; "this dharma only brings us back again," — recognising this, he went off forthwith towards Arāḍa, seeking liberation.’

tasmāttatastāvupalabhya tattvaṁ taṁ vipramāmaṁttya tadaiva sadyaḥ |
khinnāvakhinnāviva rājaputraḥ prasasratustena yataḥ sa yātaḥ || 9.7

7. Then they two, having understood the true state of things, bade that Brāhman at once farewell, and wearied though they were, went on as if they were unwearied, thither whither the prince was gone.

yāṁtau tatastau sṛjayā vihīnamapaśyatāṁ taṁ vapuṣā jvalaṁtam |
nṛpopaviṣṭaṁ pathi vṛkṣamūle sūryaṁ ghanābhogamiva praviṣṭam || 9.8

8. As they were going, they saw him bereft of all ornaments,[1] but still radiant with his beauty, sitting like a king in the road at the foot of a tree, like the sun under the canopy of a cloud.

yānaṁ vihāyopayayau tatastaṁ purohito maṁtradhareṇa sārdham |
yathā vanasthaṁ sahavāmadevo rāmaṁ didṛkṣurmuniraurvaśeyaḥ || 9.9

9. Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint Aurvaśeya[2] went with Vāmadeva, wishing to see Rāma when he dwelt in the forest.

tāvarcayāmāsaturarhatastaṁ divīva śukrāṁgirasau maheṁdram |
pratyarcayāmāsa sa cārhatastau divīva śukrāṁgirasau maheṁdraḥ || 9.10

10. They paid him honour as was fitting, as Śukra and Aṅgiras honoured Indra in heaven; and he in return paid due honour to them, as Indra in heaven to Śukra and Aṅgiras.

kṛtābhyanujñāvabhitastatastau niṣīdatuḥ śākyakuladhvajasya |
virejatustasya ca saṁnikarṣe punarvasū yogagatāviveṁdoḥ || 9.11

11. Then they, having obtained his permission, sat down near him who was the banner of the Śākya race; and they shone in his proximity like the two stars of the asterism Punarvasū in conjunction with the moon.

taṁ vṛkṣamūlasthamabhijvalaṁtaṁ purohito rājasutaṁ babhāṣe |
yathopaviṣṭaṁ divi pārijāte vṛhaspatiḥ śakrasutaṁ jayaṁtam || 9.12

12. The family priest addressed the prince who shone brightly as he sat at the foot of the tree, as Vṛhaspati addressed Indra's son Jayanta, seated in heaven under the heavenly tree pārijāta:

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[1] Is *sṛjayā* for *srajā*?
[2] Agastya, the son of Urvaśī. Vāmadeva was Daśaratha's counsellor.

tvacchokaśalye hṛdayāvagāḍhe mohaṁ gato bhūmitale muhūrtam |
kumāra rājā nayanāṁbuvarṣo yattvāmavocattadidaṁ nibodha || 9.13

13. ‘O prince, consider for a moment what the king with his eyes raining tears said to thee, as he lay fainting on the ground with the arrow of thy sorrow plunged into his heart.

jānāmi dharmaṁ prati niścayaṁ te paraimi te ’cyāvinametamartham |
ahaṁ tvakāle vanasaṁśrayātte śokāgnināgnipratimena dahye || 9.14

14. “I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging;[1] but I am consumed with a flame of anguish like fire at thy flying to the woods at an inopportune time.

tadehi dharmapriya matpriyārthaṁ dharmārthameva tyaja buddhimetām |
ayaṁ hi mā śokarayaḥ pravṛddho nadīrayaḥ kūlamivābhihaṁti || 9.15

15. “Come, thou who lovest duty, for the sake of what is my heart’s desire, — abandon this purpose for the sake of duty; this huge swollen stream of sorrow sweeps me away as a river’s torrent its bank.

meghāṁbukakṣādriṣu yā hi vṛttiḥ samīraṇārkāgnimahāśanīnām |
tāṁ vṛttimasmāsu karoti śoko vikarṣaṇocchoṣaṇadāhabhedaiḥ || 9.16

16. “That effect[2] which is wrought in the clouds, water, the dry grass, and the mountains by the wind, the sun, the fire, and the thunderbolt, — that same effect this grief produces in us by its tearing in pieces, its drying up, its burning, and its cleaving.

tadbhuṁkṣva tāvadvasudhādhipatyaṁ kāle vanaṁ yāsyasi śāstradṛṣṭe |
aniṣṭabaṁdhau kuru māpyupekṣāṁ sarveṣu bhūteṣu dayā hi dharmaḥ || 9.17

17. “Enjoy therefore for a while the sovereignty of the earth, — thou shalt go to the forest at the time provided by the śāstras, — do not show disregard for thy unhappy kindred, — compassion for all creatures is the true religion.

na caiṣa dharmo vana eva siddhaḥ pure ’pi siddhirniyatā yatīnām |
buddhiśca yatnaśca nimittamatra vanaṁ ca liṁgaṁ ca hi bhīrucihnam || 9.18

18. “Religion is not wrought out only in the forests, the salvation of ascetics can be accomplished even in a city; thought and effort are the true means; the forest and the badge are only a coward’s signs.

maulīdharairaṁsaviṣaktahāraiḥ keyūraviṣṭabdhasrajairnareṁdraiḥ |
lakṣmyaṁkamadhye parivartamānaiḥ prāpto gṛhasthairapi mokṣadharmaḥ || 9.19

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[1] Conjectural. [The Tibetan reads the second line, *khyod·kyi ₀byuṅ·var ₀gyur·var don·ni çes·pao*, ‘I know thy purpose which is about to arise (or has arisen) in thy mind’. Can they have read *bhāvinam* or *bhāvitam*? H.W.]

[2] I read *vṛttiḥ*.

19. “Liberation has been attained even by householders, Indras among men, who wore diadems, and carried strings of pearls suspended on their shoulders, whose garlands were entangled with bracelets, and who lay cradled in the lap of Fortune.

dhruvānujau yau balivajrabāhū vaibhrājamāṣāḍhamathāṁtidevam |
videharājaṁ janakaṁ tathaiva pākadrumaṁ senajitaśca rājñaḥ || 9.20

20. “Bali and Vajrabāhu, the two younger brothers of Dhruva, Vaibhrāja, Āṣāḍha and Antideva,[1] and Janaka also, the king of the Videhas, and king Senajit’s son, his tree of ripe blessing;[2]

etān gṛhasthān nṛpatīnavehi naiḥśreyase dharmavidhau vinītān |
ubhe ’pi tasmādyugapadbhajasva cittādhipatyaṁ ca nṛpaśriyaṁ ca || 9.21

21. “Know that all these great kings who were householders were well skilled in attaining the merit which leads to final bliss, — do thou also therefore obtain both[3] simultaneously — royal magnificence and the control over the mind.

icchāmi hi tvāmupaguhya gāḍhaṁ kṛtābhiṣekaṁ salilārdrameva |
dhṛtātapatraṁ samudīkṣamāṇastenaiva harṣeṇa vanaṁ praveṣṭum || 9.22

22. “I desire, — when I have once closely embraced thee after thy kingly consecration is once performed, and while thou art still wet with the sacred water, — when I behold thee with the pomp of the royal umbrella, — in the fulness of that joy to enter the forest."

ityabravīdbhūmipatirbhavaṁtaṁ vākyena vāṣpagrathitākṣareṇa |
śrutvā bhavānarhati tatpriyārthaṁ snehena tatsnehamanuprayātum || 9.23

23. ‘Thus did the king say to thee in a speech whose words were stopped by tears, — surely having heard it, for the sake of what is so dear to him, thou wilt with all affection follow his affection.

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[1] Cf. I,57; IX, 60.

[2] My reading *pākadrumam* is conjectural, *Pāradrumau* as two old kings would be a possible reading. Senajit’s son is praised for his philosophical depth in Mahābh. XII, 6524, &c.; he is there called Medhāvin. [The Tibetan has *brtan·pai (dhruva) nu vo*, ‘the firm one’s younger brother (?)’; it also has *ₒgro daṅ daṅ ljon·çin·can* for *pākadruma*, ‘having a tree of—’? It takes *senajitaṣka rājñaḥ* as acc. plural. H.W.]

[3] *Ubhe ’pi*, although with pragṛhya e.

śokāṁbhasi tvatprabhave hyagādhe duḥkhārṇave majjati śākyarājaḥ |
tasmāttamuttāraya nāthahīnaṁ nirāśrayaṁ magnamivārṇave gām || 9.24

24. 'The king of the Śākyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee; do thou therefore deliver him helpless and protectorless like an ox drowning in the sea.

bhīṣmeṇa gaṁgodarasaṁbhavena rāmeṇa rāmeṇa ca bhārgaveṇa |
śrutvā kṛtaṁ karma pituḥ priyārthaṁ pitustvamapyarhasi kartumiṣṭam || 9.25

25. 'Having heard that Bhīṣma who sprang from Gaṅgā's womb, Rāma, and Rāma the son of Bhṛgu, — all did what would please their fathers; surely thou too wilt do thy father's desire.

saṁvardhayitrīṁ ca samehi devīmagastyajuṣṭāṁ diśamaprayātām |
pranaṣṭavatsāmiva vatsalāṁ gāmajasramārttāṁ kalituṁ na cārhasi || 9.26

26. 'Consider also the queen, who brought thee up, who has not yet gone to the region inhabited by Agastya[1] — wilt thou not take some heed of her, who ceaselessly grieves like a fond cow that has lost her calf?

haṁsena haṁsīmiva viprayuktāṁ tyaktāṁ gajeneva vane kareṇum |
ārttāṁ sanāthāmapi nāthahīnāṁ trātuṁ vadhūmarhasi darśanena || 9.27

27. 'Surely thou wilt succour thy wife by the sight of thee, who now mourns widowed yet with her lord still alive, — like a swan separated from her mate or a female elephant deserted in the forest by her companion.

ekaṁ sutaṁ bālamanarhaduḥkhaṁ saṁtāpasaṁtapta [.. .. ..] |
taṁ rāhulaṁ mokṣaya baṁdhuśokād rāhūpasargādiva pūrṇacaṁdram || 9.28

28. 'Thy only son, a child little deserving such woe, distressed with sorrow, and[2] [.. .. ..] — O deliver Rāhula from the grief of his kindred like the full moon from the contact of Rāhu!

śokāgninā tvadviraheṁdhanena niḥśvāsadhūmena tamaḥśikhena |
tvaddarśanāyarchati dahyamānaḥ so 'ṁtaḥpuraṁ caiva puraṁ ca kṛtsnam || 9.29

29. 'Burned with the fire of anguish within him, to which thy absence adds fresh fuel, — a fire whose smoke is sighs and its flame despair, — he wanders for a sight of thee through the women's apartments and the whole city.'

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[1] The south,— the region of the god of death.

[2] Five syllables are here lost,—*apakvasattvam*? [Ed: Johnson reads *saṁtāpamantargatamudvahantam* (which gives the line analysis – – ⏑ – ¦ – ⏑ ⏑ ¦ – ⏑ – –), and translates: '*yet bearing the smart of sorrow in his heart*'.]

sa bodhisattvaḥ paripūrṇasattvaḥ śrutvā vacastasya purohitasya |
dhyātvā muhūrtaṁ guṇavadguṇajñaḥ pratyuttaraṁ praśritamityuvāca || 9.30

30. The Bodhisattva, — whose perfection was absolute, — having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply:

avaimi bhāvaṁ tanayaprasaktaṁ viśeṣato yo mayi bhūmipasya |
jānannapi vyādhijarāvipadbhyo bhītastvagatyā svajanaṁ tyajāmi || 9.31

31. 'I well know the paternal tenderness[1] of the king, especially that which he has displayed towards me; yet knowing this as I do, still alarmed at sickness, old age, and death, I am inevitably forced to leave my kindred.

draṣṭuṁ priyaṁ kaḥ svajanaṁ hi necchennāsau yadi syātpriyaviprayogaḥ |
yadā tu bhūtvāpi bhavedviyogastato guruṁ snigdhamapi tyajāmi || 9.32

32. 'Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? but since even after it has been once, separation will still come again, it is for this that I abandon my father, however loving.

maddhetukaṁ yattu narādhipasya śokaṁ bhavānarhati na priyaṁ me |
yatsvapnabhūteṣu samāgameṣu saṁtapyate bhāvini viprayogaiḥ || 9.33

33. 'I do not however approve that thou shouldst consider the king's grief as caused by me, when in the midst of his dream-like unions he is afflicted by thoughts of separations in the future.

evaṁ ca te niścayametu buddhirdṛṣṭvā vicitraṁ vividhapracāram |
saṁtāpaheturna suto na baṁdhurajñānanaimittika eṣa tāpaḥ || 9.34

34. 'Thus let thy thoughts settle into certainty, having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow, — this sorrow is only caused by ignorance.

yadādhvagānāmiva saṁgatānāṁ kāle viyogo niyataḥ prajānām |
prājño janaḥ ko nu bhajeta śokaṁ baṁdhupriyaḥ sannapi baṁdhuhīnaḥ || 9.35

35. 'Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road, — what wise man would cherish sorrow, when he loses his kindred, even though he loves them?[2]

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[1] Should we read *tanayaprasaktam*?
[2] Some letters have been lost in the original.

ihaiti hitvā svajanaṁ paratra pralabhya cehāpi punaḥ prayāti |
gatvāpi tatrāpyaparatra gacchetyevaṁ jano yogini ko 'nurodhaḥ || 9.36

36. 'Leaving his kindred in another world, he departs hither; and having stolen away[1] from them here, he goes forth once more; "having gone thither, go thou elsewhere also," — such is the lot of mankind, — what consideration can the yogin have for them?[2]

yadā ca garbhātprabhṛti prajānāṁ vadhāya [.. ..] nubadhāya mṛtyuḥ[3] |
kasmādakāle vanasaṁśrayaṁ me putrapriyastatra bhavān avocat || 9.37

37. 'Since from the moment of leaving the womb death is a characteristic adjunct,[4] why, in thy affection for thy son, hast thou called my departure to the forest ill-timed?

bhavatyakālo viṣayābhipattau kālastathaivābhividhau pradiṣṭaḥ | 9.38
kālo jagatkarṣati sarvakālānarcārhake śreyasi sarvakālaḥ ||

38. 'There may be an "ill time" in one's attaining a worldly object, — time indeed is described as inseparably connected with all things;[5] time drags the world into all its various times; but all time suits a bliss which is really worthy of praise.[6]

rājyaṁ mumukṣurmayi yacca rājā tadapyudāraṁ sadṛśaṁ pituśca |
pratigrahītuṁ mama na kṣamaṁ tu lobhādapathyānnamivāturasya || 9.39

39. 'That the king should wish to surrender to me his kingdorn, — this is a noble thought, well worthy of a father; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.

kathaṁ nu mohāyatanaṁ nṛpatvaṁ kṣamaṁ prapattuṁ viduṣā nareṇa |
sodvegatā yatra madaḥ śramaśca paropacāreṇa ca dharmapīḍā || 9.40

40. 'How can it be right for the wise man to enter royalty, the home of illusion, where are found anxiety, passion, and weariness, and the violation of all right through another's service?

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[1] *Pralabhya*, cf. Horace, '*vivens moriensque fefellit*'. [The Tibetan has *rab·tu bslas·nas*, 'having deceived'. H.W.]

[2] The Tibetan has for the fourth line *de·ltar (evaṁ) „dor·ldan skye·la rjes·su rten rnam ci*, 'thus what kind of reliance is there on man who is of a leaving disposition?' Should we read in the orginal *ityevaṁ jane tyāgini ko 'nurodhaḥ*?

[3] Johnson reads: *yadā ca garbhāt prabhṛti pravṛttaḥ sarvāsv avasthāsu vadhāya mṛtyuḥ*.

[4] Can *anubadhāya* be wrongly used for *anubandhāya*?

[5] Cf. Pāṇ.III, 3, 44.

[6] I.e. *mukti* can never be ill-timed. But this is an obscure śloka (verse).

**jāṁbūnadaṁ harmyamiva pradīptaṁ viṣeṇa saṁyuktamivottamānnam |
grāhākulaṁ ca sthitaṁ [.. .. ..] ramyaṁ vyasanāśrayaṁ ca[1] || 9.41**

41. 'The golden palace seems to me to be on fire; the daintiest viands seem mixed with poison; infested with crocodiles[2] [is the tranquil lotus-bed].'

***itthaṁ ca rājyaṁ na sukhaṁ na dharmaḥ pūrve yathā jātaghṛṇā nareṁdrāḥ |
vayaḥprakarṣe 'parihāryaduḥkhe rājyāni muktvā vanameva jagmuḥ || 9.42***

42. And thus kingship is neither pleasure nor dharma*, so that the kings of old, when age came on with it's unavoidable suffering, felt disgust and, giving up their kingdoms, betook themselves to the forest.*

***varaṁ hi bhuktāni tṛṇānyaraṇye toṣaṁ paraṁ ratnamivopaguhya |
sahoṣitaṁ śrīsulabhairna caiva doṣairadṛśyairiva kṛṣṇasarpaiḥ || 9.43***

43. For it is better to eat herbs in the forest, embracing the highest contentmentas if one were concealing a jewel, than tio live with the dangers to which sovereignty is exposed, as if with loathsome black snakes.

***ślāghyaṁ hi rājyāni vihāya rājñāṁ dharmābhilāṣeṇa vanaṁ praveṣṭum |
bhagnapratijñasya na tūpapannaṁ vanaṁ parityajya gṛhaṁ praveṣṭum || 9.44***

44. For it is praiseworthy for kings to leave their kingdoms and enter the forest in the desire for dharma*, but it is not fitting to break one's vow and forsaking the forest to go to one's home.*

***jātaḥ kule ko hi naraḥ sasattvo dharmābhilāṣeṇa vanaṁ praviṣṭaḥ |
kāṣāyamutsṛjya vimuktalajjaḥ puraṁdarasyāpi puraṁ śrayeta || 9.45***

45. For what man of resolution and good family, having once gone to the forest in the desire for dharma*, would cast off the robe and, dead to shame, proceed to the city even of Puraṁdara?*

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[1] Johnson reads: *grāhākulaṁ ca ambviva sāra vindaṁ rājyaṁ hi ramyaṁ vyasanāśrayaṁ ca*, and translates the whole verse: 'For kingship is at the same time full of delights and the vehicle of calamity, like a golden palace all on fire, like dainty food mixed with poison, or like a lotus-pond infested with crocodiles.'

[2] The remainder of the prince's speech is lost. By Beal's translation from the Chinese, fifteen verses are wanting. [Ed: the lacunae (which are here given in *italics*), are filled in in the text and translation presented here from Johnson's edition, where it appears that in fact only 10 verses were lost to Cowell's manuscripts. The numbers in italics for the rest of this chapter are given from Johnson's edition which necessarily parts company with Cowell's at this point.]

lobhāddhi mohādathavā bhayena yo vāṁtamannaṁ punarādadīta |
lobhātsa mohādathavā bhayena saṁtyajya kāmān punarādadīta || 9.46

46. For only the man, who from greed, delusion or fear, would take again the food he has vomited up, would from greed, delusion or fear, abondon the lusts of the flesh and then return to them.

yaśca pradīptāccharaṇātkathaṁcinniṣkramya bhūyaḥ praviśettadeva |
gārhasthyamutsṛjya sa dṛṣṭadoṣo mohena bhūyo 'bhilaṣedgrahītum || 9.47

47. And the man who, after escaping with difficulty from a burning house, would enter that very house again, only he, after giving up the state of a householder, because he sees its dangers, would desire out of delusion to assume it again.

yā ca śrutirmokṣamavāptavanto nṛpā gṛhasthā iti naitadasti |
śamapradhānaḥ kva ca mokṣadharmo daṁḍapradhānaḥ kva ca rājadharmaḥ || 9.48

48. As for the tradition that kings obtained final emancipation while remaining in their homes, this is not the case. How can the dharma *of salvation in which quietude predominates be reconciled with the* dharma *of kings in which severity of action predominates?*

śame ratiścecchithilaṁ ca rājyaṁ rājye matiścecchamaviplavaśca |
śamaśca taikṣṇyaṁ ca hi nopapannaṁ śītoṣṇayoraikyamivodakāgnyoḥ || 9.49

49. If a king delights in quietude, his kingdom collapses; if his mind turns to his kingdom, his quietude is ruined. For quietude and severity are incompatible, like the union of water which is cold and fire which is hot.

tanniścayādvā vasudhādhipāste rājyāni muktvā śamamāptavaṁtaḥ |
rājyāṁgitā vā nibhṛtendriyatvādanaiṣṭhike mokṣakṛtābhimānāḥ || 9.50

50. Either therefore these lords of the earth resolutely cast aside their kingdoms and obtained quietude, or stained by kingship, the claimed to have attained liberation on the ground that their senses were under control, but in fact only reached a state that was not final.

teṣāṁ ca rājye 'stu śamo yathāvatprāpto vanaṁ nāhamaniścayena |
chittvā hi pāśaṁ gṛhabaṁdhusaṁjñaṁ muktaḥ punarna pravivikṣurasmi || 9.51

51. Or let it be conceded they duly attained quitude while holding kingship, still I have not gone to the forest with an undecided mind; for having cut through the net known as home and kindred I am freed and have no intention of re-entering the net."

ityātmavijñānaguṇānurūpaṁ muktaspṛhaṁ hetumadūrjitaṁ ca ।
śrutvā nareṁdrātmajamuktavantaṁ pratyuttaraṁ maṁtradharo 'pyuvāca ॥ 9.42 (*9.52*)

42. Having heard the king's son uttering this discourse, well suitable to his virtues and knowledge of the soul, freed from all desires, full of sound reasons, and weighty, — the counsellor thus made answer:

yo niścayo maṁtravarastavāyaṁ nāyaṁ na yukto na tu kālayuktaḥ ।
śokāya hitvā pitaraṁ vayaḥsthaṁ syāddharmakāmasya hi te na dharmaḥ ॥ 9.43 (*9.53*)

43. 'This resolve of thine is an excellent counsel, not unfit in itself but only unfit at the present time; it could not be thy duty, loving duty as thou dost, to leave thy father in his old age to sorrow.

nūnaṁ ca buddhistava nātisūkṣmā dharmārthakāmeṣvavicakṣaṇā vā ।
hetoradṛṣṭasya phalasya yastvaṁ pratyakṣamarthaṁ paribhūya yāsi ॥ 9. 44 (*9.54*)

44. 'Surely thy mind is not very penetrating, or it is ill-skilled in examining duty, wealth, and pleasure,[1] — when for the sake of an unseen result thou departest disregarding a visible end.

punarbhavo 'stīti ca kecidāhurnāstīti kecinniyatapratijñāḥ ।
evaṁ yadā saṁśayito 'yamarthastasmāt kṣamaṁ bhoktumupasthitā śrīḥ ॥ 9.45 (*9.55*)

45. 'Again, some say that there is another birth, — others with confident assertion say that there is not; since then the matter is all in doubt, it is right to enjoy the good fortune which comes into thy hand.

bhūyaḥ pravṛttiryadi kācidasti raṁsyāmahe tatra yathopapattau ।
atha pravṛttiḥ parato na kācitsiddho 'prayatnājjagato 'sya mokṣaḥ ॥ 9.46 (*9.56*)

46. 'If there is any activity hereafter, we will enjoy ourselves in it as may offer; or if there is no activity beyond this life, then there is an assured liberation to all the world without any effort.

astīti kecitparalokamāhurmokṣasya yogaṁ na tu varṇayaṁti ।
agneryathā hyuṣṇamapāṁ dravatvaṁ tadvatpravṛttau prakṛtiṁ vadaṁti ॥ 9.47 (*9.57*)

47. 'Some say there is a future life, but they do not allow the possibility of liberation; as fire is hot by nature and water liquid, so they hold that there is a special nature in our power of action.[2]

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[1] The three well-known 'secular' ends of human action.
[2] I.e. it cannot be abolished.

kecitsvabhāvāditi varṇayaṁti śubhāśubhaṁ caiva bhavābhavau ca ।
svābhāvikaṁ sarvamidaṁ ca yasmādato 'pi mogho bhavati prayatnaḥ ॥ 9.48 (*9.58*)

48. 'Some maintain that all things arise from inherent properties, — both good and evil and existence and non-existence; and since all this world thus arises spontaneously, therefore also all effort of ours is vain.

yadiṁdriyāṇāṁ niyataḥ pracāraḥ priyāpriyatvaṁ viṣayeṣu caiva ।
saṁyujyate yajjarayārttibhiśca kastatra yatno nanu sa svabhāvaḥ ॥ 9.49 (*9.59*)

49. 'Since the action of the senses is fixed, and so too the agreeableness or the disagreeableness of outward objects, — then for that which is united to old age and pains, what effort can avail to alter it? Does it not all arise spontaneously?

adbhirhutāśaḥ śamamabhyupaiti tejāṁsi cāpo gamayaṁti śoṣam ।
bhinnāni bhūtāni śarīrasaṁsthānyaikyaṁ ca dattvā jagadudvahaṁti ॥ 9.50 (*9.60*)

50. 'The fire becomes quenched by water, and fire causes[1] water to evaporate; and different elements, united in a body, producing unity, bear up the world.

yatpāṇipādodarapṛṣṭhamūrdhnā nirvartate garbhagatasya bhāvaḥ ।
yadātmanastasya ca tena yogaḥ svābhāvikaṁ tatkathayaṁti tajjñāḥ ॥ 9.51 (*9.61*)

51. 'That the nature of the embryo in the womb is produced as composed of hands, feet, belly, back, and head, and that it is also united with the soul, — the wise declare that all this comes of itself spontaneously.

kaḥ kaṁṭakasya prakaroti taikṣṇyaṁ vicitrabhāvaṁ mṛgapakṣiṇāṁ vā ।
svabhāvataḥ sarvamidaṁ pravṛttaṁ na kāmakāro 'sti kutaḥ prayatnaḥ ॥ 9.52 (*9.62*)

52. 'Who causes the sharpness of the thorn? or the various natures of beasts and birds? All this has arisen spontaneously; there is no acting from desire, how then can there be such a thing as will?

sargaṁ vadaṁtīśvaratastathānye tatra prayatne puruṣasya ko 'rthaḥ ।
ya eva heturjagataḥ pravṛttau heturnivṛttau niyataḥ sa eva ॥ 9.53 (*9.63*)

53. 'Others say that creation comes from Īśvara, what need then is there of the effort of the conscious soul?[2] That which is the cause of the action of the world, is also determined as the cause of its ceasing to act.

kecidvadaṁtyātmanimittameva prādurbhavaṁ caiva bhavakṣayaṁ ca ।
prādurbhavaṁ tu pravadaṁtyayatnādyatnena mokṣādhigamaṁ bruvaṁti ॥ 9.54 (*9.64*)

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[1] I read *gamayanti*.
[2] *Puruṣa*.

54. ‘Some say that the coming into being and the destruction of being are alike caused by the soul, but they say that coming into being arises without effort, while the attainment of liberation is by effort.

naraḥ pitṝṇāmanṛṇaḥ prajābhirvedairṛṣīṇāṁ kratubhiḥ surāṇām |
utpadyate sārdhamṛṇaistribhistairyasyāsti mokṣaḥ kila tasya mokṣaḥ || 9.55 (*9.65*)

55. ‘A man discharges his debt to his ancestors by begetting offspring, to the saints by sacred lore, to the gods by sacrifices; he is born with these three debts upon him, — whoever has liberation (from these,) he indeed has liberation.

ityevametena vidhikrameṇa mokṣaṁ sayatnasya vadaṁti tajjñāḥ |
prayatnavaṁto ’pi hi vikrameṇa mumukṣavaḥ khedamavāpnuvaṁti || 9.56 (*9.66*)

56. ‘Thus by this series of rules the wise promise liberation to him who uses effort; but however ready for effort with all their energy, those who seek liberation will find weariness.

tatsaumya mokṣe yadi bhaktirasti nyāyena sevasva vidhiṁ yathoktam |
evaṁ bhaviṣyatyupapattirasya saṁtāpanāśaśca narādhipasya || 9.57 (*9.67*)

57. ‘Therefore, gentle youth, if thou hast a love for liberation, follow rightly the prescribed rule; thus wilt thou thyself attain to it, and the king’s grief will come to an end.

yā ca pravṛttā bhavadoṣabuddhistapovanebhyo bhavanaṁ praveṣṭum |
tatrāpi ciṁtā tava tāta mā bhūt pūrve ’pi jagmuḥ svagṛhaṁ vanebhyaḥ || 9.58 (*9.68*)

58. ‘And as for thy meditations on the evils of life ending in thy return from the forest to thy home, — let not the thought of this trouble thee, my son, — those in old time also have returned from the forests to their houses.

tapovanastho ’pi vṛtaḥ prajābhirjagāma rājā puramaṁbarīṣaḥ |
tathā mahīṁ viprakṛtāmanāryaistapovanādetya rarakṣa rāmaḥ || 9.59 (*9.69*)

59. ‘The king Ambarīṣa,[1] though he had dwelt in the forest, went back to the city, surrounded by his children; so too Rāma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.

tathaiva śālvādhipatirdrumākṣo vanātsasūnuḥ svapuraṁ praviśya |
brahmarṣibhūtaśca munervaśiṣṭhāddadhre śriyaṁ sāṁkṛtiraṁtidevaḥ || 9.60 (*9.70*)

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[1] Probably the son of Nābhāga.

60. ‘So too Drumākṣa, the king of the Śālvas, came to his city from the forest with his son; and Sāṁkṛti Antideva,[1] after he had become a Brahmarṣi, received his royal dignity from the saint Vaśiṣṭha.’

evaṁvidhā dharmayaśaḥpradīptā vanāni hitvā bhavanānyabhīyuḥ |
tasmānna doṣo ’sti gṛhaṁ praveṣṭuṁ tapovanāddharmanimittameva || 9.61 (*9.71*)

61. ‘Such men as these, illustrious in glory and virtue, left the forests and came back to their houses; therefore it is no sin to return from a hermitage to one’s home, if it be only for the sake of duty.’

tato vacastasya niśamya maṁtriṇaḥ priyaṁ hitaṁ caiva nṛpasya cakṣuṣaḥ |
anūnamavyastamasaktamadrutaṁ dhṛtau sthito rājasuto ’bravīdvacaḥ || 9.62 (*9.72*)

62. Then having heard the affectionate and loyal words of the minister, who was as the eye of the king, — firm in his resolve, the king’s son made his answer, with nothing omitted or displaced,[2] neither tedious[3] nor hasty:

ihāsti nāstīti ya eṣa saṁśayaḥ parasya vākyairna mamātra niścayaḥ |
avetya tattvaṁ tapasā śamena vā svayaṁ grahīṣyāmi yadatra niścitam || 9.63 (*9.73*)

63. ‘This doubt whether anything exists or not, is not to be solved for me by another’s words; having determined the truth by asceticism or quietism, I will myself grasp whatever is ascertained concerning it.

na me kṣamaṁ saṁgaśataṁ hi darśanaṁ grahītumavyaktaparaṁ parāhatam |
buddhaḥ parapratyayato hi ko vrajejjano ’ṁdhakāre ’ṁdha ivāṁdhadeśitaḥ || 9.64 (*9.74*)

64. ‘It is not for me to accept a theory which depends on the unknown and is all controverted, and which involves a hundred prepossessions; what wise man would go by another’s belief? Mankind are like the blind directed in the darkness by the blind.

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[1] This might mean Aṁtideva (cf. I, 57, IX, 20) the son of Saṁkṛti, but in Mahābh. XII, 1013 we have Raṁtideva the son of Saṁkṛti; cf. Burnouf on Rudraka and Udraka, Introduction, p. 386. [The Tibetan takes *sāṁkṛti* as *sbyin·sreg·daṅ·bcas*, ‘together with burnt offering’. H.W.] Would this imply an old reading *sāhuti*?— For Aṁtideva’s connection with Vaśiṣṭha see Mahābh. XII, 8591.

[2] I read *avyastam*.

[3] Or ‘prejudiced’?

**adṛṣṭatattvasya sato 'pi kiṁ tu me śubhāśubhe saṁśayite śubhe matiḥ |
vṛthāpi khedo 'pi varaṁ śubhātmanaḥ sukhaṁ na tattve 'pi vigarhitātmanaḥ ||
9.65 (*9.75*)**

65. 'But even though I cannot discern the truth, yet still, if good and evil are doubted, let one's mind be set on the good; even a toil[1] in vain is to be chosen by him whose soul is good, while the man of base soul has no joy even in the truth.

**imaṁ tu dṛṣṭvāgamamavyavasthitaṁ yaduktamāptaistadavehi sādhviti |
prahīṇadoṣatvamavehi cāptatāṁ prahīṇadoṣo hyanṛtaṁ na vakṣyati || 9.66 (*9.76*)**

66. 'But having seen that this "sacred tradition" is uncertain, know that that only is right which has been uttered by the trustworthy; and know that trustworthiness means the absence of faults; he who is without faults will not utter an untruth.

**gṛhapraveśaṁ prati yacca me bhavānuvāca rāmaprabhṛtīn nidarśanam |
na te pramāṇaṁ na hi dharmaniścayeṣvalaṁ pramāṇāya parikṣatavratāḥ || 9.67
(*9.77*)**

67. 'And as for what thou saidst to me in regard to my returning to my home, by alleging Rāma and others as examples, they are no authority, — for in determining duty, how canst thou quote as authorities those who have broken their vows?

**tadevamapyeva ravirmahīṁ patedapi sthiratvaṁ himavān giristyajet |
adṛṣṭatattvo viṣayonmukhendriyaḥ śrayeya na tveva gṛhān pṛthagjanaḥ || 9.68
(*9.78*)**

68. 'Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.

**ahaṁ viśeyaṁ jvalitaṁ hutāśanaṁ na cākṛtārthaḥ praviśeyamālayam |
iti pratijñāṁ sa cakāra garvito yatheṣṭamutthāya ca nirmamo yayau || 9.69 (*9.79*)**

69. 'I would enter the blazing fire, but not my house with my purpose unfulfilled.' Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

**tataḥ savāṣpau sacivadvijāvubhau niśamya tasya sthirameva niścayam |
viṣaṇṇavaktrāvanugamya duḥkhitau śanairagatyā purameva jagmatuḥ || 9.70
(*9.80*)**

70. Then the minister and the Brāhman, both full of tears, having heard his firm determination, and having followed him awhile with despondent looks, and overcome with sorrow, slowly returned of necessity to the city.

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[1] MSS *khedo*.

**tatsnehādatha nṛpateśca bhaktitastau sāpekṣaṁ pratiyayatuśca tasthatuśca |
durdharṣaṁ ravimiva dīptamātmabhāsā taṁ draṣṭuṁ na hi pathi śekaturna moktum ॥ 9.71 (*9.81*)**

71. Through their love for the prince and their devotion to the king, they returned, and often stopped looking back;[1] they could neither behold him on the road nor yet lose the sight of him, — shining in his own splendour and beyond the reach of all others, like the sun.

**tau jñātuṁ paramagatergatiṁ tu tasya pracchannāṁścarapuruṣāñchucīn vidhāya |
rājānaṁ priyasutalālasaṁ nu gatvā drakṣyāvaḥ kathamiti jagmatuḥ kathaṁcit ॥ 9.72 (*9.82*)**

72. Having placed faithful emissaries in disguise to find out the actions of him who was the supreme refuge of all, they went on with faltering steps, saying to each other, 'How shall we approach the king and see him, who is longing for his dear son?'

iti śrībuddhacarite mahākāvye kumārānveṣaṇo nāma navamaḥ sargaḥ ॥ 9 ॥
*[Such is the ninth chapter in the great poem Śri Buddhacarita,
called The Deputation to the Prince]*

[1] Another reading gives 'full of reproach'.

Book X: [Śreṇyābhigamano]
[Śreṇya's Visit]

sa rājavatsaḥ pṛthupīnavakṣāstau havyamaṁtrādhikṛtau vihāya |
uttīrya gaṁgāṁ pracalattaraṁgāṁ śrīmadgṛhaṁ rājagṛhaṁ jagāma || 10.1

1. The prince, he of the broad and lusty chest, having thus dismissed the minister and the priest, crossed the Ganges with its speeding waves and went to Rājagṛha with its beautiful palaces.

śailaiḥ suguptaṁ ca vibhūṣitaṁ ca dhṛtaṁ ca pūtaṁ ca śivaistapodaiḥ |
paṁcācalāṁkaṁ nagaraṁ prapede śāṁtaḥ svayaṁbhūriva nākapṛṣṭham || 10.2

2. He reached the city distinguished by the five hills, well guarded and adorned with mountains, and supported and hallowed by auspicious sacred places,[1] — like Brahman[2] in a holy calm going to the uppermost heaven.

gāṁbhīryamojaśca niśāmya tasya vapuśca dīptaṁ puruṣānatītya |
visismiye tatra janastadānīṁ sthāṇuvratasyeva vṛṣadhvajasya || 10.3

3. Having heard of his majesty and strength, and his splendid beauty, surpassing all other men, the people of that region were all astonished as at him who has a bull for his sign and is immovable in his vow.[3]

taṁ prekṣya yo 'nyena yayau sa tasthau yaścātra tasthau pathi so 'nvagacchat |
drutaṁ yayau yaṁ sadayaṁ sadhīraṁ yaḥ kaścidāste sma sa cotpapāta || 10.4

4. On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

kaścittamānarca janaḥ karābhyāṁ satkṛtya kaścicchirasā vavaṁde |
snigdhena kaścidvacasābhyanaṁdannaivaṁ jagāmāpratipūjya kaścit || 10.5

5. Some people reverenced him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words, — not one went on without paying him homage.

taṁ jihriyuḥ prekṣya vicitraveṣāḥ prakīrṇavācaḥ pathi maunamīyuḥ |
dharmasya sākṣādiva saṁnikarṣānna kaścidanyāyamatirbabhūva || 10.6

6. Those who were wearing gay-coloured dresses were ashamed when they saw him, those who were talking on random subjects fell to silence on the road; no one indulged in an improper thought, as at the presence of Religion herself embodied.

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[1] *Tapoda* is the name of a *tīrtha* in Magadha.
[2] *Svayaṁbhū*.
[3] *Śiva*.

anyakriyāṇāmapi rājamārge strīṇāṁ nṛṇāṁ vā bahumānapūrvam |
tadeva kalpaṁ naradevasūtraṁ nirīkṣamāṇā na tu tasya dṛṣṭiḥ || 10.7

7. In the men and the women on the highway, even though they were intent on other business, that conduct alone with the profoundest reverence seemed proper which is enjoined by the rules of royal homage; but his eyes never looked upon them.

bhruvau lalāṭaṁ mukhamīkṣaṇaṁ vā vapuḥ karau vā caraṇau gatiṁ vā |
yadeva yastasya dadarśa tatra tadeva tasyānubabaṁdha cakṣuḥ || 10.8

8. His brows, his forehead, his mouth, or his eyes, — his body, his hands, his feet, or his gait, — whatever part of him any one beheld, that at once riveted his eyes.

dṛṣṭvā śubhorṇabhruvamāyatākṣaṁ jvalaccharīraṁ śubhajālahastam |
taṁ bhikṣuveśaṁ kṣitipālanārhaṁ saṁcukṣubhe rājagṛhasya lakṣmīḥ || 10.9

9. Having beheld him with the beautiful circle of hair between his brows[1] and with long eyes, with his radiant body and his hands showing a graceful membrane between the fingers, — so worthy of ruling the earth and yet wearing a mendicant's dress, — the Goddess of Rājagṛha was herself perturbed.

śreṇyo 'tha bhartā magadhājirasya vāhyādvimānādvipulaṁ janaugham |
dadarśa papraccha ca tasya hetuṁ tatastamasmai puruṣaḥ śaśaṁsa || 10.10

10. Then Śreṇya,[2] the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it; and thus did a man recount it to him:

jñānaṁ paraṁ vā pṛthivīśriyaṁ vā viprairya ukto 'dhigamiṣyatīti |
sa eva śākyādhipatestanūjo nirīkṣyate pravrajito janena || 10.11

11. 'He who was thus foretold by the Brāhmans, "he will either attain supreme wisdom or the empire of the earth," — it is he, the son of the king of the Śākyas, who is the ascetic whom the people are gazing at.'

tataḥ śrutārtho manasā gatārtho rājā babhāṣe puruṣaṁ tameva |
vijñāyatāṁ kva pratigacchatīti tathetyathainaṁ puruṣo 'nvagacchat || 10.12

12. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man: 'Let it be known whither he is going;' and the man, receiving the command, followed the prince.

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[1] So the Tibetan. The Sanskrit text seems corrupt here. Cf. I,65 c.
[2] A name of Bimbisāra, see Burnouf, Introd. p. 165.

alolacakṣuryugamātradarśī nivṛttavāgyaṁtritamaṁdagāmī |
cacāra bhikṣāṁ sa tu bhikṣuvaryo nidhāya gātrāṇi calaṁ ca cetaḥ || 10.13

13. With unrestless eyes, seeing only a yoke's length before him,[1] with his voice hushed, and his walk slow and measured, he, the noblest of mendicants, went begging alms, keeping his limbs and his wandering thoughts under control.

ādāya bhaikṣaṁ ca yathopapannaṁ yayau gireḥ prasravaṇaṁ viviktam |
nyāyena tatrābhyavahṛtya cainanmahīdharaṁ pāṁḍavamāruroha || 10.14

14. Having received such alms as were offered, he retired to a lonely cascade of the mountain; and having eaten it there in the fitting manner, he ascended the mountain Pāṇḍava.[2]

tasminvane lodhravanopagūḍhe mayūranādapratipūrṇakuṁje |
kāṣāyavāsāḥ sa babhau nṛsūryo yathodayasyopari bālasūryaḥ || 10.15

15. In that wood, thickly filled with lodhra trees, having its thickets resonant with the notes of the peacocks, he the sun of mankind shone, wearing his red dress, like the morning sun above the eastern mountain.

tatraivamālokya sa rājabhṛtyaḥ śreṇyāya rājñe kathayāṁ cakāra |
saṁśrutya rājā sa ca bāhumānyāttatra pratasthe nibhṛtānuyātraḥ || 10.16

16. That royal attendant, having thus watched him there, related it all to the king Śreṇya; and the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue.

sa pāṁḍavaṁ pāṁḍavatulyavīryaḥ śailottamaṁ śailasamānavarṣmā |
maulīdharaḥ siṁhagatirnṛsiṁhaścalatsaṭaḥ siṁha ivāruroha || 10.17

17. He who was like the Pāṇḍavas in heroism, and like a mountain in stature, ascended Pāṇḍava, that noblest of mountains, — a crown-wearer, of lion-like gait, a lion among men, as a maned lion ascends a mountain.

calasya tasyopari śṛṁgabhūtaṁ śāṁteṁdriyaṁ paśyati bodhisattvam |
paryaṁkamāsthāya virocamānaṁ śaśāṁkamudyaṁtamivābhrakūṭāt || 10.18

18. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving,[3] and he himself were a peak thereof, — like the moon rising from the top of a cloud.

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[1] Hardy explains this 'he does not look before him further than the distance of a plough of nine spans' (Manual of Buddhism, p. 371).

[2] Cf. Lalitavistara.

[3] I.e. as if he, not the mountain, were entitled to the name *acala*.

taṁ rūpalakṣmyā ca śamena caiva dharmasya nirmāṇamivopadiṣṭam |
savismayaḥ praśrayavān nareṁdraḥ svayaṁbhuvaṁ śakra ivopatasthe || 10.19

19. Him, distinguished by his beauty of form and perfect tranquillity as the very creation of Religion herself, — filled with astonishment and affectionate regard the king of men approached, as Indra the self-existent (Brahman).

taṁ nyāyato nyāyavatāṁ variṣṭhaḥ sametya papraccha ca dhātusāmyam |
sa cāpyavocatsadṛśena sāmnā nṛpaṁ manaḥsvāsthyamanāmayaṁ ca || 10.20

20. He, the chief of the courteous, having courteously drawn nigh to him, inquired as to the equilibrium of his bodily humours; and the other with equal gentleness assured the king of his health of mind and freedom from all ailments.

tataḥ śucau vāraṇakarṇanīle śilātale 'sau niṣasāda rājā |
nṛpopaviśyānumataśca tasya bhāvaṁ vijijñāsuridaṁ babhāṣe || 10.21

21. Then the king sat down on the clean surface of the rock, dark blue like an elephant's ear; and being seated,[1] with the other's assent, he thus spoke, desiring to know his state of mind:

prītiḥ parā me bhavataḥ kulena kramāgatā caiva parīkṣitā ca |
jātā vivakṣā suta yā yato me tasmādidaṁ snehavaco nibodha || 10.22

22. 'I have a strong friendship with thy family, come down by inheritance and well proved; since from this a desire to speak to thee, my son, has arisen in me, therefore listen to my words of affection.

ādityapūrvaṁ vipulaṁ kulaṁ te navaṁ vayo dīptamidaṁ vapuśca |
kasmādiyaṁ te matirakrameṇa bhaikṣāka evābhiratā na rājye || 10.23

23. 'When I consider thy widespread race, beginning with the sun, thy fresh youth, and thy conspicuous beauty, — whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant's life, not on a kingdom?

gātraṁ hi te lohitacaṁdanārhaṁ kāṣāyasaṁśleṣamanarhametat |
hastaḥ prajāpālanayogya eṣa bhoktuṁ na cārhaḥ paradattamannam || 10.24

24. 'Thy limbs are worthy of red sandal-wood[2] perfumes, — they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.

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[1] *Nṛpopaviśya*? with *arṣa* Sandhi.
[2] *Lohitacandana* may mean 'saffron'.

tatsaumya rājyaṁ yadi paitṛkaṁ tvaṁ snehātpiturnecchasi vikrameṇa |
na ca kṣamaṁ marṣayituṁ matiste bhuktvārdhamasmadviṣayasya śīghram ||
10.25

25. 'If therefore, gentle youth, through thy love for thy father thou desirest not thy paternal kingdom in thy generosity, — then at any rate thy choice must not be excused, — accepting forthwith one half of my kingdom.

evaṁ hi na syātsvajanāvamardaḥ kālakrameṇāpi śamaśrayā śrīḥ |
tasmātkuruṣva praṇayaṁ mayi tvaṁ sadbhiḥ sahīyā hi satāṁ samṛddhiḥ || 10.26

26. 'If thou actest thus there will be no violence shown to thine own people, and by the mere lapse of time imperial power at last flies for refuge to the tranquil mind; therefore be pleased to do me a kindness, — the prosperity of the good becomes very powerful, when aided by the good.[1]

atha tvidānīṁ kulagarvitatvādasmāsu viśraṁbhaguṇo na te 'sti |
vyūhānyanekāni vigāhya vāṇairmayā sahāyena parāñjigīṣa || 10.27

27. 'But if from thy pride of race thou dost not now feel confidence in me, then plunge with thy arrows into countless armies, and with me as thy ally seek to conquer thy foes.

tadbuddhimatrānyatarāṁ vṛṇīṣva dharmārthakāmān vidhivadbhajasva |
vyatyasya rāgādi ha hi trivargaṁ pretyeha vibhraṁśamavāpnuvaṁti || 10.28

28. 'Choose thou therefore one of these ends, pursue according to rule religious merit, wealth, and pleasure; for these, love and the rest, in reverse order, are the three objects in life; when men die they pass into dissolution as far as regards this world.

yo hyarthadharmau paripīḍya kāmaḥ syāddharmakāmye paribhūya cārthaḥ |
kāmārthayoścoparameṇa dharmastyājyaḥ sa kṛtsno yadi kāṁkṣitārthaḥ || 10.29

29. 'That which is pleasure when it has overpowered wealth and merit, is wealth when it has conquered merit and pleasure; so too it is merit, when pleasure and wealth fall into abeyance; but all would have to be alike abandoned, if thy desired end[2] were obtained.

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[1] [The Tibetan translates the fourth line, *dam·pa·rnams daṅ bcas·pas dam·pai dpal ₀phel-lo*, 'by being with the good the prosperity of the good increases'. H.W.]

[2] *Nirvāṇa*.

tasmāttrivargasya niṣevaṇena tvaṁ rūpametatsaphalaṁ kuruṣva |
dharmārthakāmādhigamaṁ hyanūnaṁ nṛṇāmanūnaṁ puruṣārthamāhuḥ || 10.30

30. 'Do thou therefore by pursuing the three objects of life, cause this beauty of thine to bear its fruit; they say that when the attainment of religion, wealth, and pleasure is complete in all its parts, then the end of man is complete.

tanniṣphalau nārhasi kartumetau pīnau bhujau cāpavikarṣaṇārhau |
māṁdhātṛvajjetumimau hi yogyau lokāni hi trīṇi hi kiṁ punargām || 10.31

31. 'Do not thou let these two brawny arms lie useless which are worthy to draw the bow; they are well fitted like Māndhātṛ's to conquer the three worlds, much more the earth.

snehena khalvetadahaṁ bravīmi naiśvaryarāgeṇa na vismayena |
imaṁ hi dṛṣṭvā tava bhikṣuveśaṁ jātānukaṁpo 'smyapi cāgatāśruḥ || 10.32

32. 'I speak this to you out of affection, — not through love of dominion or through astonishment; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.

tadbhuṁkṣva bhikṣāśramakāma kāmānkāle 'si kartā priyadharma dharmam |
yāvatsvavaṁśapratirūparūpaṁ na te jarābhyetyabhibhūya bhūyaḥ || 10.33

33. 'O thou who desirest the mendicant's stage of life enjoy pleasures now; in due time, O thou lover of religion, thou shalt practise religion; — ere old age comes on and overcomes this thy beauty, well worthy of thy illustrious race.

śaknoti jīrṇaḥ khalu dharmamāptuṁ kāmopabhogeṣvagatirjarāyāḥ |
ataśca yūnaḥ kathayaṁti kāmānmadhyasya vittaṁ sthavirasya dharmam || 10.34

34. 'The old man can obtain merit by religion; old age is helpless for the enjoyment of pleasures; therefore they say that pleasures belong to the young man, wealth to the middle-aged, and religion to the old.

dharmasya cārthasya ca jīvaloke pratyarthibhūtāni hi yauvanāni |
saṁrakṣyamāṇānyapi durgrahāṇi kāmā yatastena yathā haraṁti || 10.35

35. 'Youth in this present world is the enemy of religion and wealth, — since pleasures, however we guard them, are hard to hold, therefore, wherever pleasures are to be found, there they seize them.

vayāṁsi jīrṇāni vimarśayaṁti dhīrāṇyavasthānaparāyaṇāni |
alpena yatnena śamātmakāni bhavaṁtyagatyeva ca lajjayā ca || 10.36

36. 'Old age is prone to reflection',[1] it is grave and intent on remaining quiet; it attains unimpassionedness with but little effort, unavoidably, and for very shame.

ataśca lolaṁ viṣayapradhānaṁ pramattamakṣāṁtamadīrghadarśi |
bahucchalaṁ yauvanamabhyatītya nistīrya kāṁtāramivāśvasaṁti || 10.37

37. 'Therefore having passed through the deceptive period of youth, fickle, intent on external objects, heedless, impatient, not looking at the distance, — they take breath like men who have escaped safe through a forest.

tasmādadhīraṁ capalapramādi navaṁ vayastāvadidaṁ vyapaitu |
kāmasya pūrvaṁ hi vayaḥ śaravyaṁ na śakyate rakṣitumiṁdriyebhyaḥ || 10.38

38. 'Let therefore this fickle time of youth first pass by, reckless and giddy, — our early years are the mark for pleasure, they cannot be kept from the power of the senses.

athau cikīrṣā tava dharma eva yajasva yajñaṁ kuladharma eṣaḥ |
yajñairadhiṣṭhāya hi nākapṛṣṭhaṁ yayau marutvānapi nākapṛṣṭham || 10.39

39. Or if religion is really thy one aim, then offer sacrifices, — this is thy family's immemorial custom, — climbing to highest heaven by sacrifices, even Indra, the lord of the winds, went thus to highest heaven.

suvarṇakeyūravidaṣṭabāhavo maṇipradīpojjvalacitramaulayaḥ |
nṛparṣayastāṁ hi gatiṁ gatā makhaiḥ śrameṇa yāmeva mahārṣayo yayuḥ || 10.40

40. 'With their arms pressed[2] by golden bracelets, and their variegated diadems resplendent with the light of gems, royal sages have reached the same goal by sacrifices which great sages reached by self-mortification.'

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[1] *Vimarśayanti*?
[2] *Vidaṣṭa*; cf. *saṁdaṣṭa* in Raghuv. XVI, 65.

ityevaṁ magadhapatir[vaco][1] babhāṣe yaḥ samyagvalabhidiva dhruvaṁ babhāṣe |
tacchrutvā na sa vicacāra rājasūnuḥ kailāso giririva naikacitrasānuḥ || 10.41

41. Thus spoke the monarch of the Magadhas, who spoke well and strongly like Indra;[2] but having heard it, the prince did not falter, (firm) like the mountain Kailāsa, having its many summits variegated (with lines of metals).

iti śrībuddhacarite mahākāvye 'śvaghoṣakṛte
śreṇyābhigamano nāma daśamaḥ sargaḥ || 10 ||
[Such is the tenth chapter in the great poem Śri Buddhacarita,
written by Aśvaghosa, called Śreṇya's Visit]

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[1] [Ed: These 2 syllables, missing in Cowell's edition of the text (where he wrongly identifies the omission as occurring in line c), are supplied from Johnson's edition.]

[2] *Valabhid*, 'the smiter of the demon Vala'.

Book XI: [Kāmavigarhaṇo]
[The Passions Spurned]

**athaivamukto magadhādhipena suhṛnmukhena pratikūlamartham |
svastho 'vikāraḥ kulaśaucaśuddhaḥ śauddhodanirvākyamidaṁ jagāda || 11.1**

1. Being thus addressed by the monarch of the Magadhas, in a hostile speech with a friendly face, self-possessed, unchanged, pure by family and personal purity, the son of Śuddhodana thus made answer:

**nāścaryametadbhavato 'bhidhātuṁ jātasya haryaṁkakule viśāle |
yanmitrapakṣe tava mitrakāma syādvṛttireṣā pariśuddhavṛtteḥ || 11.2**

2. 'This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion[1] — that by thee of pure conduct, O lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.

**asatsu maitrī svakulānurūpā na tiṣṭhati śrīriva viklaveṣu |
pūrvaiḥ kṛtāṁ prītiparaṁparābhistāmeva saṁtastu vivardhayaṁti || 11.3**

3. 'Amongst the bad a friendship, worthy of their family, ceases to continue (and fades) like prosperity among the faint-hearted; it is only the good who keep increasing the old friendship of their ancestors by a new succession of friendly acts.

**ye cārthakṛcchreṣu bhavaṁti loke samānakāryāḥ suhṛdāṁ manuṣyāḥ |
mitrāṇi tānīti paraimi buddhyā svasthasya vṛddhiṣviha ko hi na syāt || 11.4**

4. 'But those men who act unchangingly towards their friends in reverses of fortune, I esteem in my heart as true friends; who is not the friend of the prosperous man in his times of abundance?

**evaṁ ca ye dravyamavāpya loke mitreṣu dharme ca niyojayaṁti |
avāptasārāṇi dhanāni teṣāṁ bhraṣṭāni nāṁte janayaṁti tāpam || 11.5**

5. 'So those who, having obtained riches in the world, employ them for the sake of their friends and religion, — their wealth has real solidity, and when it perishes it produces no pain at the end.

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[1] So the Tibetan explains *haryaṁka*, *sen·ges mcan·pai*.

suhṛttayā cāryatayā ca rājan vibhāvya māmeva viniścayaste |
atrānuneṣyāmi suhṛttayaiva brūyāmahaṁ nottaramanyadatra || 11.6

6. 'This thy determination concerning me, O king, is prompted by pure generosity and friendship;[1] I will meet thee courteously with simple friendship; I would not utter aught else in my reply.

ahaṁ jarāmṛtyubhayaṁ viditvā mumukṣayā dharmamimaṁ prapannaḥ |
baṁdhūnpriyānaśrumukhān vihāya prāgeva kāmānaśubhasya hetūn || 11.7

7. 'I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation; leaving behind my dear kindred with tears in their faces, — still more then those pleasures which are the causes of evil.

nāśīviṣebhyo 'pi tathā bibhemi naivāśanibhyo gaganāccyutebhyaḥ |
na pāvakebhyo 'nilasaṁhitebhyo yathā bhayaṁ me viṣayebhya ebhyaḥ || 11.8

8. 'I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.

kāmā hyanityāḥ kuśalārthacaurā riktāśca māyāsadṛśāśca loke |
āśāsyamānā api mohayaṁti cittaṁ nṛṇāṁ kiṁ punarātmasaṁsthāḥ || 11.9

9. 'These transient pleasures, — the robbers of our happiness and our wealth, and which float empty and like illusions through the world, — infatuate men's minds even when they are only hoped for, — still more when they take up their abode in the soul.

kāmābhibhūtā hi na yāṁti śarma tripiṣṭape kiṁ vata martyaloke |
kāmaiḥ satṛṣṇasya hi nāsti tṛptiryatheṁdhanairvātasakhasya vahneḥ || 11.10

10. 'The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals; he who is athirst is never satisfied with pleasures, as the fire, the friend of the wind, with fuel.

jagatyanartho na samo 'sti kāmairmohācca teṣveva janaḥ prasaktaḥ |
tattvaṁ viditvaivamanarthabhīruḥ prājñaḥ svayaṁ ko 'bhilaṣedanartham || 11.11

11. 'There is no calamity in the world like pleasures, — people are devoted to them through delusion; when he once knows the truth and so fears evil, what wise man would of his own choice desire evil?

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[1] The Sanskrit of this line is corrupt and does not scan. The Tibetan renders it as follows: *khyod·kyi* (*te*) *ṅes·pa* (*viniṣcayaḥ*) *gaṅ·zhig bdag·la dmigs·pa ˌdi*, 'whatever a determination of thine imagines of me, to this (answering I would say)'. I would read *vibhāvya māmeva*. The translation given above is conjectural.

samudravastrāmapi gāmavāpya pāraṁ jigīṣaṁti mahārṇavasya |
lokasya kāmairna vitṛptirasti patadbhiraṁbhobhirivārṇavasya || 11.12

12. 'When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean: mankind are never satiated with pleasures, as the ocean with the waters that fall into it.

devena vṛṣṭe 'pi hiraṇyavarṣe dvīpānsamudrāṁścaturo 'pi jitvā |
śakrasya cārdhāsanamapyavāpya māṁdhāturāsīdviṣayeṣvatṛptiḥ || 11.13

13. 'When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of Śakra's throne,[1] Māndhātṛ was still unsatisfied with worldly objects.

bhuktvāpi rājyaṁ divi devatānāṁ śatakratau vṛtrabhayātpranaṣṭe |
darpānmahārṣīnapi vāhayitvā kāmeṣvatṛpto nahuṣaḥ papāta || 11.14

14. 'Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of Vṛtra, and though in his pride he had made the great śiṣis bear his litter,[2] Nahuṣa fell, unsatisfied with pleasures.

aiḍaśca rājā tridivaṁ vigāhya nītvāpi devīṁ vaśamurvaśīṁ tām |
lobhādṛṣibhyaḥ kanakaṁ jihīrṣurjagāma nāśaṁ viṣayeṣvatṛptaḥ || 11.15

15. 'King (Purūravas) the son of Iḍā, having penetrated into the furthest heaven, and brought the goddess Urvaśī into his power, — when he wished in his greed to take away gold from the Ṛṣis[3] — being unsatisfied with pleasures, fell into destruction.

balermaheṁdraṁ nahuṣaṁ maheṁdrādiṁdraṁ punarye nahuṣādupeyuḥ |
svarge kṣitau vā viṣayeṣu teṣu ko viśvasedbhāgyakulākuleṣu || 11.16

16. 'Who would put his trust in these worldly objects, whether in heaven or in earth, unsettled as to lot or family, — which passed from Bali to Indra, and from Indra to Nahuṣa, and then again from Nahuṣa back to Indra?

cīrāṁbarā mūlaphalāṁbubhakṣā jaṭā vahaṁto 'pi bhujaṁgadīrghāḥ |
yairanyakāryā munayo 'pi bhagnāḥ kaḥ kāmasaṁjñān mṛgayeta śatrūn || 11.17

17. 'Who would seek these enemies bearing the name of pleasures, by whom even those sages have been overcome, who were devoted to other pursuits, whose only clothes were rags, whose food was roots, fruits, and water, and who wore their twisted locks as long as snakes?

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[1] Divyāvadāna, pp. 213-224.
[2] Mahābh. V, 532.
[3] Mahābh. I, 3147.

ugrāyudhaścaugradhṛtāyudho 'pi yeṣāṁ kṛte mṛtyumavāpa bhīṣmāt |
ciṁtāpi teṣāmaśivā vadhāya tadvṛttināṁ kiṁ punaravratānām || 11.18

18. 'Those pleasures for whose sake even Ugrāyudha,[1] armed terribly as he was with his weapon, found death at Bhiṣma's hands, — is not the mere thought of them unlucky and fatal, — still more the thought of the irreligious whose lives are spent in their service?

āsvādamalpaṁ viṣayeṣu matvā saṁyojanotkarṣamatṛptimeva |
sadbhyaśca garhāṁ niyataṁ ca pāpaṁ kaḥ kāmasaṁjñaṁ viṣamāsasāda || 11.19

19. 'Who that considers the paltry flavour of worldly objects, — the very height of union being only insatiety, — the blame of the virtuous, and the certain sin, — has ever drawn near this poison which is called pleasure?

kṛṣyādibhirdharmabhiranvitānāṁ kāmātmakānāṁ ca niśamya duḥkham |
svāsthyaṁ ca kāmeṣvakutūhalānāṁ kāmān vihātuṁ kṣamamātmavadbhiḥ || 11.20

20. 'When they hear of the miseries of those who are intent on pleasure and are devoted to worldly pursuits,[2] such as agriculture and the rest, and the self-content of those who are careless of pleasure, — it well befits the self-controlled to fling it away.[3]

jñeyā vipatkāmini kāmasaṁpatsiddheṣu kāmeṣu madaṁ hyupaiti |
madādakāryaṁ kurute na kāryaṁ yena kṣato durgatimabhyupaiti || 11.21

21. 'Success in pleasure is to be considered a misery in the man of pleasure, for he becomes intoxicated when his desired pleasures are attained; through intoxication he does what should not be done, not what should be done; and being wounded thereby he falls into a miserable end.

yatnena labdhāḥ parirakṣitāśca ye vipralabhya pratiyāṁti bhūyaḥ |
teṣvātmavān yācitakopameṣu kāmeṣu vidvāniha ko rameta || 11.22

22. 'These pleasures which are gained and kept by toil, — which after deceiving leave you and return whence they came, — these pleasures which are but borrowed for a time,[4] what man of self-control, if he is wise, would delight in them?

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[1] See Harivaṁsa, ch xx. He was armed with a discus.
[2] *Dharmabhiḥ*. (Cf. V, 5, 6).
[3] I would read *kāmāḥ*.
[4] For *yācitaka* cf. Pāṇ. IV, 4, 21.

anviṣya cādāya ca jātatarṣā yānatyajaṁtaḥ pariyāṁti duḥkham |
loke tṛṇolkāsadṛśeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.23

23. 'What man of self-control could find satisfaction in these pleasures which are like a torch of hay, — which excite thirst when you seek them and when you grasp them, and which they who abandon not keep only as misery?[1]

anātmavaṁto hṛdi yairvidaṣṭā vināśamarchaṁti na yāṁti śarma |
kruddhaugrasarpapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.24

24. 'Those men of no self-control who are bitten by them in their hearts, fall into ruin and attain not bliss, — what man of self-control could find satisfaction in these pleasures, which are like an angry, cruel serpent?

asthi kṣudhārttā iva sārameyā bhuktvāpi yānnaiva bhavaṁti tṛptāḥ |
jīrṇāsthikaṁkālasameṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.25

25. 'Even if they enjoy them men are not satisfied, like dogs famishing with hunger over a bone, — what man of self-control could find satisfaction in these pleasures, which are like a skeleton composed of dry bones?

ye rājacaurodakapāvakebhyaḥ sādhāraṇatvājjanayaṁti duḥkham |
teṣu praviddhāmiṣasaṁnibheṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.26

26. 'What man of self-control could find satisfaction in these pleasures which are like flesh that has been flung away, and which produce misery by their being held only in common with kings, thieves, water, and fire?[2]

yatra sthitānāmabhito vipattiḥ śatroḥ sakāśādapi bāṁdhavebhyaḥ |
hiṁsreṣu teṣvāyatanopameṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.27

27. 'What man of self-control could find satisfaction in these pleasures, which, like the senses,[3] are destructive, and which bring calamity on every hand to those who abide in them, from the side of friends even more than from open enemies?

girau vane cāpsu ca sāgare ca yadbhraṁśamarchaṁtyabhilaṁghamānāḥ |
teṣu drumaprāgraphalopameṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.28

28. 'What man of self-control could find satisfaction in those pleasures, which are like the fruit that grows on the top of a tree, — which those who would leap up to reach fall down upon a mountain or into a forest, waters, or the ocean?

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[1] I would read *paripānti*.
[2] I.e. any one of these can seize them from us.
[3] *Āyatana*.

tīrthaiḥ prayatnairvividhairavāptāḥ kṣaṇena ye nāśamiha prayāṁti | 11.29
svapnopabhogapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt |

29. 'What man of self-control could find satisfaction in those pleasures, which are like snatching up a hot coal, — men never attain happiness, however they pursue them, increase them, or guard them?

yānarcayitvāpi na yāṁti śarma vivardhayitvā paripālayitvā |
aṁgārakarṣapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.30

30. 'What man of self-control could find satisfaction in those pleasures, which are like the enjoyments in a dream, — which are gained by their recipients after manifold pilgrimages and labours, and then perish in a moment?

vināśamīyuḥ kuravo yadarthaṁ vṛṣṇyaṁdhakā maithiladaṁḍakāśca |
śūlāsikāṣṭhapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.31

31. 'What man of self-control could find satisfaction in those pleasures which are like a spear,[1] sword, or club, — for the sake of which the Kurus, the Vṛṣṇis and the Andhakas, the Maithilas and the Daṇḍakas suffered destruction?

suṁdopasuṁdāvasurau yadarthamanyonyavairaprasṛtau vinaṣṭau |
sauhārdaviśleṣakareṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.32

32. 'What man of self-control could find satisfaction in those pleasures which dissolve friendships and for the sake of which the two Asuras Sunda and Upasunda perished, victims engaged in mutual enmity?

kāmāṁdhasaṁjñāḥ kṛpayā va ke ca kravyātsu nātmānamihotsṛjaṁti |
sapatnabhūteṣvaśiveṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.33

33. 'None, however their intellect is blinded with pleasure, give themselves up, as in compassion, to ravenous beasts;[2] so what man of self-control could find satisfaction in those pleasures which are disastrous and constant enemies?

kāmāṁdhasaṁjñaḥ kṛpaṇaṁ karoti prāpnoti duḥkhaṁ vadhabaṁdhanādi |
kāmārthamāśākṛpaṇastapasvī mṛtyuśramaṁ cārhati jīvaloke || 11.34

34. 'He whose intellect is blinded with pleasure does pitiable things; he incurs calamities, such as death, bonds, and the like; the wretch, who is the miserable slave of hope for the sake of pleasure, well deserves the pain of death even in the world of the living.

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[1] The Chinese translation seems to take *śūla* as a stake for impaling criminals in ver. 864.

[2] The text is corrupt. I would read *kravyātsu nātmānam*. The *va* in line 1 is for *iva*, a rare form, but allowed by Sanskrit lexicographers. Perhaps we should translate *kāmāndhasaṁjña*, 'these men who are called "blinded with pleasure"'.

gītairhriyaṁte hi mṛgā vadhāya rūpārthamagnau śalabhāḥ pataṁti |
matsyo giratyāyasamāmiṣārthī tasmādanarthaṁ viṣayāḥ phalaṁti || 11.35

35. 'Deer are lured to their destruction by songs,[1] insects for the sake of the brightness fly into the fire, the fish greedy for the flesh swallows the iron hook, — therefore worldly objects produce misery as their end.

kāmāstu bhogā iti yanmataṁ syādbhogyā na kecitparigaṇyamānāḥ |
vastrādayo dravyaguṇā hi loke duḥkhapratīkāra iti pradhāryāḥ || 11.36

36. 'As for the common opinion, "pleasures are enjoyments," none of them when examined are worthy of being enjoyed; fine garments and the rest are only the accessories of things, — they are to be regarded as merely the remedies for pain.

iṣṭaṁ hi tarṣapraśamāya toyaṁ kṣunnāśahetoraśanaṁ tathaiva |
vātātapāṁbvāvaraṇāya veśma kaupīnaśītāvaraṇāya vāsaḥ || 11.37

37. 'Water is desired for allaying thirst; food in the same way for removing hunger; a house for keeping off the wind, the heat of the sun, and the rain; and dress for keeping off the cold and to cover one's nakedness.

nidrāvighātāya tathaiva śayyā yānaṁ tathādhvaśramanāśanāya |
tathāsanaṁ sthānavinodanāya snānaṁ mṛjārogyabalāśrayāya || 11.38

38. 'So too a bed is for removing drowsiness; a carriage for remedying the fatigue of a journey; a seat for alleviating the pain of standing; so bathing as a means for washing, health, and strength.

duḥkhapratīkāranimittabhūtāstasmātprajānāṁ viṣayā na bhogyāḥ |
aśnāmi bhogāniti ko 'bhyupeyātprājñaḥ pratīkāravidhau pravṛttān || 11.39

39. 'External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment; what wise man would allow that he enjoys those delights which are only used as remedial?

yaḥ pittadāhena vidahyamānaḥ śītakriyāṁ bhoga iti vyavasyet |
duḥkhapratīkāravidhau pravṛttaḥ kāmeṣu kuryātsa hi bhogasaṁjñām || 11.40

40. 'He who, when burned with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain, — he indeed might give the name of enjoyment to pleasures.

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[1] Cf. Kādambarī (Calc. ed.), p. 27, l. 6 infra.

kāmeṣvanaikāṁtikatā ca yasmādato 'pi me teṣu na bhogasaṁjñā |
ya eva bhāvā hi sukhaṁ diśaṁti ta eva duḥkhaṁ punarāvahaṁti || 11.41

41. 'Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment; the very conditions which mark pleasure, bring also in its turn pain.

gurūṇi vāsāṁsyagurūṇi caiva sukhāya śīte hyasukhāya gharme |
caṁdrāṁśavaścaṁdanameva coṣṇe sukhāya duḥkhāya bhavaṁti śīte || 11.42

42. 'Heavy garments and fragrant aloe-wood are pleasant in the cold, but an annoyance in the heat;[1] and the moonbeams and sandal-wood are pleasant in the heat, but a pain in the cold.

dvaṁdvāni sarvasya yataḥ prasaktānyalābhalābhaprabhṛtīni loke |
ato 'pi naikāṁtasukho 'sti kaścinnaikāṁtaduḥkhaḥ puruṣaḥ pṛthivyām || 11.43

43. 'Since the well-known opposite pairs,[2] such as gain and loss and the rest, are inseparably connected with everything in this world, — therefore no man is invariably happy on the earth nor invariably wretched.

dṛṣṭvā ca miśrāṁ sukhaduḥkatāṁ me rājyaṁ ca dāsyaṁ ca mataṁ samānam |
nityaṁ hasatyeva hi naiva rājā na cāpi saṁtapyata eva dāsaḥ || 11.44

44. 'When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain.

ājñā nṛpatve 'bhyadhiketi yasmātmahāṁti duḥkhānyata eva rājñaḥ |
āsaṁgakāṣṭhapratimo hi rājā lokasya hetoḥ parikhedameti || 11.45

45. 'Since to be a king involves a wider range of command, therefore the pains of a king are great; for a king is like a peg,[3] — he endures trouble for the sake of the world.

rājye nṛpastyāgini vaṁkamitre viśvāsamāgacchati cedvipannaḥ |
athāpi viśraṁbhamupaiti neha kiṁ nāma saukhyaṁ cakitasya rājñaḥ || 11.46

46. 'A king is unfortunate, if he places his trust in his royalty which is apt to desert and loves crooked turns;[4] and on the other hand, if he does not trust in it, then what can be the happiness of a timid king?

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[1] I have adopted Professor Keilhorn's suggested reading *sukhāya śite hyasukhāya gharme*. [Ed: text prints *sukhāya gīte hyasukhāya dharme*, which makes no sense; Johnson's edition agrees with the text printed here.]

[2] Cf. *hē sustoikhia* [Ed: written in Greek letters in the original] of the Pythagoreans (Arist. Ethics, I, 6).

[3] Cf. Isaiah xxii. 23, 24 [Ed: Hebrew characters are included, but are illegible in my edition of the text, and so cannot be transliterated here].

[4] Professor Keilhorn would read *raṁkamītre*.

yadā ca jitvāpi mahīṁ samagrāṁ vāsāya dṛṣṭaṁ puramekameva |
tatrāpi caikaṁ bhavanaṁ niṣevyaṁ śramaḥ parārthe nanu rājabhāvaḥ || 11.47

47. 'And since after even conquering the whole earth, one city only can serve as a dwelling-place, and even there only one house can be inhabited, is not royalty mere labour for others?

rājyo 'pi vāse yugamekameva kṣutsaṁnirodhāya tathānnamātrā |
śayyā tathaikāsanamekameva śeṣā viśeṣā nṛpatermadāya || 11.48

48. 'And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger; so only one bed, and only one seat; all a king's other distinctions are only for pride.

tuṣṭyarthametacca phalaṁ yadīṣṭamṛte 'pi rājyānmama tuṣṭirasti |
tuṣṭau ca satyāṁ puruṣasya loke sarve viśeṣā nanu nirviśeṣāḥ || 11.49

49. 'And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom; and if a man is once satisfied in this world, are not all distinctions indistinguishable?

tannāsti kāmān prati saṁpratāryaḥ kṣeme śivaṁ mārgamanuprapannaḥ |
smṛtvā suhṛttvaṁ tu punaḥ punarmāṁ brūhi pratijñāṁ khalu pālayaṁti || 11.50

50. 'He then who has attained the auspicious road to happiness is not to be deceived in regard to pleasures; remembering thy professed friendship, tell me again and again, do they keep their promise?

na hyasmyamarṣeṇa vanapraviṣṭo na śatrubāṇairavadhūtamauliḥ |
kṛtaspṛho nāpi phalādhikebhyo gṛhṇāmi naitadvacanaṁ yataste || 11.51

51. 'I have not repaired to the forest through anger, nor because my diadem has been dashed down by an enemy's arrows; nor have I set my desires on loftier objects,[1] that I thus refuse thy proposal.

yo daṁdaśūkaṁ kupitaṁ bhujaṁgaṁ muktvā vyavasyeddhi punargrahītum |
dāhātmikāṁ vā jvalitāṁ tṛṇaulkāṁ saṁtyajya kāmānsa punarbhajeta || 11.52

52. 'Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.

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[1] Sc. as rule in heaven, &c.

**aṁdhāya yaśca spṛhayedanaṁdho baddhāya mukto vidhanāya vāḍhyaḥ |
unmattacittāya ca kalyacittaḥ spṛhāṁ sa kuryādviṣayātmakāya || 11.53**

53. 'Only he who, though seeing, would envy the blind, though free the bound, though wealthy the destitute, though sound in his reason the maniac, — only he, I say, would envy one who is devoted to worldly objects.

**bhikṣopabhogī vara nānukaṁpyaḥ kṛtī jarāmṛtyubhayaṁ titīrṣuḥ |
ihottamaṁ śāṁtisukhaṁ ca yasya paratra duḥkhāni ca saṁvṛtāni || 11.54**

54. 'He who lives on alms, my good friend, is not to be pitied, having gained his end and being set on escaping the fear of old age and death; he has here the best happiness, perfect calm, and hereafter all pains are for him abolished.

**lakṣmyāṁ mahatyāmapi vartamānastṛṣṇābhibhūtastvanukaṁpitavyaḥ |
prāpnoti yaḥ śāṁtisukhaṁ na ceha paratra duḥkhaṁ pratigṛhyate ca || 11.55**

55. 'But he is to be pitied who is overpowered by thirst though set in the midst of great wealth, — who attains not the happiness of calm here, while pain has to be experienced hereafter.

**evaṁ tu vaktuṁ bhavato 'nurūpaṁ sattvasya vṛttasya kulasya caiva |
mamāpi voḍhuṁ sadṛśaṁ pratijñāṁ sattvasya vṛttasya kulasya caiva || 11.56**

56. 'Thus to speak to me is well worthy of thy character, thy mode of life, and thy family; and to carry out my resolve is also befitting my character, my mode of life, and my family.

**ahaṁ hi saṁsārarasena viddho viniḥsṛtaḥ śāṁtamavāptukāmaḥ |
neccheyamāptuṁ tridive 'pi rājyaṁ nirāmayaṁ kiṁ vata mānuṣeṣu || 11.57**

57. 'I have been wounded by the enjoyment of the world, and I have come out longing to obtain peace; I would not accept an empire free from all ill even in the third heaven, how much less amongst men?

**trivargasevāṁ nṛpa yattu kṛtsnataḥ paro manuṣyārtha iti tvamāttha mām |
anartha ityāttha mamārthadarśanaṁ kṣayī trivargo hi na cāpi tarpakaḥ || 11.58**

58. 'But as for what thou saidst to me, O king, that the universal pursuit of the three objects is the supreme end of man, — and[1] thou saidst that what I regard as the desirable is misery, — thy three objects are perishable and also unsatisfying.

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[1] I would read *anartha ity āttha* (for *ity artha*).

**pade tu yasminna jarā na bhīrutā na janma naivoparamo na vādhayaḥ |
tameva manye puruṣārthamuttamaṁ na vidyate yatra punaḥ punaḥ kriyā || 11.59**

59. 'But that world in which there is no old age nor fear, no birth, nor death, nor anxieties,[1] that alone I consider the highest end of man, where there is no ever-renewed action.

**yadapyavocaḥ paripālyatāṁ jarā navaṁ vayo gacchati vikriyāmiti |
aniścayo 'yaṁ capalaṁ hi dṛśyate jarāpyadhīrā dhṛtimacca yauvanam || 11.60**

60. 'And as for what thou saidst "wait till old age comes, for youth is ever subject to change;" — this want of decision is itself uncertain; for age too can be irresolute and youth can be firm.

**svakarmadakṣaśca yadā tu ko jagadvayaḥsu sarveṣu ca saṁvikarṣati |
vināśakāle kathamavyavasthite jarā pratīkṣyā viduṣā śamepsunā || 11.61**

61. 'But since Fate[2] is so well skilled in its art as to draw the world in all its various ages into its power, — how shall the wise man, who desires tranquillity, wait for old age, when he knows not when the time of death will be?

**jarāyudho vyādhivikīrṇasāyako yadāṁtako vyādha ivāśritaḥ sthitaḥ |
prajāmṛgān bhāgyavanāśritāṁstudan vayaḥprakarṣaṁ prati ko manorathaḥ || 11.62**

62. 'When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows, smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?

**suto yuvā vā sthaviro 'thavā śiśustathā tvarāvāniha kartumarhati |
yathā bhaveddharmavataḥ kṛpātmanaḥ pravṛttiriṣṭā vinivṛttireva vā || 11.63**

63. 'It well befits the youthful son or the old man or the child so to act with all promptitude that they may choose the action of the religious man whose soul is all mercy, — nay, better still, his inactivity.

**yadāttha vā dīptaphalāṁ kulocitāṁ kuruṣva dharmāya makhakriyāmiti |
namo makhebhyo na hi kāmaye sukhaṁ parasya duḥkhakriyayāpadiśyate || 11.64**

64. 'And as for what thou saidst, "be diligent in sacrifices for religion, such as are worthy of thy race and bring a glorious fruit," — honour to such sacrifices! I desire not that fruit which is sought by causing pain to others![3]

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[1] *Ādhayaḥ*.
[2] *Ko*, 'who?' seems to be used here for 'Fate'. Professor Keilhorn would read — *Yadāṁtako jagad vayaḥsu sarveṣu vaśaṁ vikarṣati*.
[3] *Yad iṣyate* is the true reading.

**paraṁ hi haṁtuṁ vivaśaṁ phalepsayā na yuktarūpaṁ karuṇātmanaḥ sataḥ |
kratoḥ phalaṁ yadyapi śāśvataṁ bhavet tathāpi kṛtvā kimupakṣayātmakam ||
11.65**

65. 'To kill a helpless victim through a wish for future reward, — it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?

**bhavecca dharmo yadi nāparo vidhirvratena śīlena manaḥśamena vā |
tathāpi naivārhati sevituṁ kratuṁ viśasya yasmin paramucyate phalam || 11.66**

66. 'And even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion, — still it would not be seemly to follow the rule of sacrifice, where the highest reward is described as attained only by slaughter.

**ihāpi tāvatpuruṣasya tiṣṭhataḥ pravartate yatparahiṁsayā sukham |
tadapyaniṣṭaṁ saghṛṇasya dhīmato bhavāṁtare kiṁ vata yanna dṛśyate || 11.67**

67. 'Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?

**na ca pratāryo 'smi phalapravṛttaye bhaveṣu rājan ramate na me manaḥ |
latā ivāṁbhodharavṛṣṭitāḍitāḥ pravṛttayaḥ sarvagatā hi caṁcalā || 11.68**

68. 'I am not to be lured into a course of action for future reward, — my mind does not delight, O king, in future births; these actions are uncertain and wavering in their direction, like plants beaten by the rain from a cloud.

**ihāgataścāhamito didṛkṣayā munerarāḍasya vimokṣavādinaḥ |
prayāmi cādyaiva nṛpāstu te śivaṁ vacaḥ kṣamethāḥ śamatattvaniṣṭhuram ||
11.69**

69. 'I have come here with a wish to see next the seer Arāḍa who proclaims liberation; I start this very day, — happiness be to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion.[1]

[1] I read *śamatattva*.

atheṁdravaddivyava śaśvadarkavadguṇairava śreya ihāva gāmava |
avāyurāryairava satsutān ava śriyaśca rājannava dharmamātmanaḥ || 11.70

70. [1]'Now therefore do thou guard (the world) like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here; guard the earth; guard life by the noble;[2] guard the sons of the good; guard thy royal powers, O king; and guard thine own religion.

himāriketūdbhavasaṁplavāṁtare yathā dvijo yāti vimokṣayaṁstanum |
himāriśatruṁ kṣayaśatrughātinastathāṁtare yāhi vimocayanmanaḥ || 11.71

71. 'As in the midst of a sudden catastrophe arising from the flame of (fire), the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water), — so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home.'[3]

nṛpo 'bravītsāṁjalirāgataspṛho yatheṣṭamāpnoti bhavānavighnataḥ |
avāpya kāle kṛtakṛtyatāmimāṁ mamāpi kāryo bhavatā tvanugrahaḥ || 11.72

72. The king himself, folding his hands, with a sudden longing come upon him, replied, 'Thou art obtaining thy desire without hindrance; when thou hast at last accomplished all that thou hast to do, thou shalt show hereafter thy favour towards me.'

sthiraṁ pratijñāya tatheti pārthive tataḥ sa vaiśvaṁtaramāśramaṁ yayau |
parivrajaṁtaṁ samudīkṣya vismito nṛpo 'pi ca prāpurimaṁ giriṁ vrajan || 11.73

73. Having given his firm promise to the monarch, he proceeded to the Vaiśvantara hermitage; and, after watching him with astonishment, as he wandered on in his course, the king and[4] his courtiers returned to the mountain (of Rājagiri).

iti śrībuddhacarite mahākāvye 'śvaghoṣakṛte
kāmavigarhaṇo nāmaikādaśaḥ sargaḥ || 11 ||
[Such is the eleventh chapter in the great poem Śri Buddhacarita,
written by Aśvaghosa, called The Passions Spurned]

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[1] This verse is obscure, — the division of the clauses is uncertain, the Chinese translation giving only six; but *ava* seems to occur eight times. The Tibetan has its equivalent *sruṅs* nine times.

[2] So the Tibetan.

[3] This is a very hard verse, but the obscure Chinese translation helps to explain it, vv. 912 - 915. I read in *c himāriśatrum*, i.e. water, as the enemy of the enemy of cold (fire). The bird flies to water to stop the effects of fire; as the king is to destroy his enemies by means of their enemies, cf. Manu VII, 158. Here, however, it seems to mean also that he is to destroy his passions by their opposites; the home (*kṣaya*) is the *summum bonum*, *nirvāṇa*. — I read *samplava* for *sambhava*, as the two words are confused in XII, 24 and 28.

[4] *Ca* seems used in a very artificial manner with the elipsis of the substantive which should follow it; cf. Amarakoṣa III, 4, 1, 6 (we might also read *prāpad*).

Book XII: [Arāḍadarśano]
[Visit to Arāḍa]

tataḥ śamavihārasya munerikṣvākucaṁdramāḥ |
arāḍasyāśramaṁ bheje vapuṣā pūrayanniva || 12.1

1. Then the moon of the Ikṣvāku race turned towards the hermitage of the sage Arāḍa[1] of tranquil life, — as it were, doing honour to it by his beauty.

sa kālāmasagotreṇa tenālokyaiva dūrataḥ |
uccaiḥ svāgatamityuktaḥ samīpamupajagmivān || 12.2

2. He drew near, on being addressed in a loud voice 'Welcome' by the kinsman of Kālāma, as he saw him from afar.

tāvubhau nyāyataḥ pṛṣṭvā dhātusāmyaṁ parasparam |
dāravyormedhyayorvṛṣyoḥ śucau deśe niṣīdatuḥ || 12.3

3. They, having mutually asked after each other's health as was fitting, sat down in a clean place on two pure wooden seats.

tamāsīnaṁ nṛpasutaṁ so 'bravīnmunisattamaḥ |
bahumānaviśālābhyāṁ darśanābhyāṁ pibanniva[2] || 12.4

4. The best of sages, having seen the prince seated, and as it were drinking in the sight of him with eyes opened wide in reverence, thus addressed him:

viditaṁ me yathā saumya niṣkrāṁto bhavanādasi |
chittvā snehamayaṁ pāśaṁ pāśaṁ dṛpta iva dvipaḥ || 12.5

5. 'I know, gentle youth, how thou hast come forth from thy home, having severed the bond of affection, as a wild elephant its cord.

sarvathā dhṛtimaccaiva prājñaṁ caiva manastava |
yastvaṁ prāptaḥ śriyaṁ tyaktvā latāṁ viṣaphalāmiva || 12.6

6. 'In every way thy mind is stedfast and wise, who hast come here after abandoning royal luxury like a creeper-plant with poisonous fruit.

nāścaryaṁ jīrṇavayaso yajjagmuḥ pārthivā vanam |
apatyebhyaḥ śriyaṁ dattvā bhuktocchiṣṭāmiva srajam || 12.7

7. 'It is no marvel that kings have retired to the forest who have grown old in years, having given up their glory to their children, like a garland left behind after being used.

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[1] Arāḍa holds an early form of the Sāṁkhya doctrine.
[2] [Ed: Written *pivanniva* in the text.]

idaṁ me matamāścaryaṁ nave vayasi yadbhavān |
abhuktveva śriyaṁ prāptaḥ sthito viṣayagocare || 12.8

8. ‘But this is to me indeed a marvel that thou art come hither in life’s fresh prime, set in the open field of the world’s enjoyments, ere thou hast as yet tasted of their happiness.

tadvijñātumimaṁ dharmaṁ paramaṁ bhājanaṁ bhavān |
jñānapūrvamadhiṣṭhāya śīghraṁ duḥkhārṇavaṁ tara || 12.9

9. ‘Verily thou art a worthy vessel to receive this highest religion; having mastered it with full knowledge, cross at once over the sea of misery.

śiṣye yadyapi vijñāte śāstraṁ kālena vartate |
gāṁbhīryādvyavasāyācca suparīkṣyo bhavān mama || 12.10

10. ‘Though the doctrine is generally efficient only after a time, when the student has been thoroughly tested, thou art easy for me to examine from thy depth of character and determination.’

iti vākyamarāḍasya vijñāya sa narādhipaḥ |
babhūva paramaprītaḥ provācottarameva ca || 12.11

11. The prince, having heard these words of Arāḍa, was filled with great pleasure and thus made reply:

viraktasyāpi yadidaṁ saumukhyaṁ bhavataḥ param |
akṛtārtho ’pyanenāsmi kṛtārtha iva saṁprati || 12.12

12. ‘This extreme kindliness which thou showest to me, calmly passionless as thou art, makes me, imperfect as I am, seem even already to have attained perfection.

didṛkṣuriva hi jyotiryiyāsuriva daiśikam |
tvaddarśanādahaṁ manye titīrṣuriva ca plavam || 12.13

13. ‘I feel at the sight of thee like one longing to see who finds a light, — like one wishing to journey, a guide, — or like one wishing to cross, a boat.

tasmādarhasi tadvaktuṁ vaktavyaṁ yadi manyase |
jarāmaraṇarogebhyo yathāyaṁ parimucyate || 12.14

14. ‘Wilt thou therefore deign to tell me that secret, if thou thinkest it should be told, whereby thy servant may be delivered from old age, death, and disease.’

ityarāḍaḥ kumārasya māhātmyādeva coditaḥ |
saṁkṣiptaṁ kathayāṁ cakre svasya śāstrasya niścayam || 12.15

15. Arāḍa, thus impelled by the noble nature of the prince, declared in a concise form the tenets of his doctrine:

śrūyatāmayamasmākaṁ siddhāṁtaḥ śṛṇvatāṁ vara |
yathā bhavati saṁsāro yathā vai parivartate || 12.16

16. 'O best of hearers, hear this our firmly-settled theory, how our mortal existence arises and how it revolves.

prakṛtiśca vikāraśca janma mṛtyurjaraiva ca |
tattāvatsattvamityuktaṁ sthirasattva parehi naḥ || 12.17

17. "The evolvent" and "the evolute," birth, old age, and death, — know that this has been called the reality by us; do thou receive our words, O thou who art stedfast in thy nature.

tatra tu prakṛtirnāma viddhi prakṛtikovida |
paṁca bhūtānyahaṁkāraṁ buddhimavyaktameva ca || 12.18

18. 'But know, O thou who art deep in the search into the nature of things, that the five elements, [1] egoism, intellect, and "the unmanifested" are the "evolvents;"

vikāra iti buddhiṁ tu viṣayāniṁdriyāṇi ca |
pāṇipādaṁ ca vādaṁ ca pāyūpasthaṁ tathā manaḥ || 12.19

19. 'But know that the "evolutes" consist of intellect, external objects,[2] the senses, and the hands, feet, voice, anus, and generative organ, and also the mind.

asya kṣetrasya vijñānāt kṣetrajña iti saṁjñi ca |
kṣetrajña iti cātmānaṁ kathayaṁtyātmaciṁtakāḥ || 12.20

20. 'There is also a something which bears the name kṣetrajña, from its knowledge of this "field" (kṣetra or the body); and those who investigate the soul call the soul kṣetrajña.

saśiṣyaḥ kapilaśceha pratibuddha iti smṛtiḥ |
saputraḥ pratibuddhaśca prajāpatirihocyate || 12.21

21. 'Kapila with his disciple became the illuminated, — such is the tradition; and he, as the illuminated, with his son is now called here Prajāpati.

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[1] These are the *tanmātrāṇi* or subtile elements.

[2] *Viṣayān*, corresponding to the gross elelments. The intellect *buddhi* is both an evolver and an evolute.

jāyate jīryate caiva budhyate mriyate ca yat |
tadvyaktamiti vijñeyamavyaktaṁ tu viparyayāt || 12.22

22. 'That which is born and grows old and is bound and dies, — is to be known as "the manifested," and "the unmanifested" is to be distinguished by its contrariety.

ajñānaṁ karma tṛṣṇā ca jñeyāḥ saṁsārahetavaḥ |
sthito 'smiṁstritaye yastu tatsattvaṁ nābhivartate || 12.23

23. 'Ignorance, the merit or demerit of former actions, and desire are to be known as the causes of mundane existence; he who abides in the midst of this triad does not attain to the truth of things, —

vipratyayādahaṁkārātsaṁdehādabhisaṁplavāt |
aviśeṣānupāyābhyāṁ saṁgādabhyavapātataḥ || 12.24

24. 'From mistake,[1] egoism, confusion, fluctuation, indiscrimination, false means, inordinate attachment, and gravitation.

tatra vipratyayo nāma viparītaṁ pravartate |
anyathā kurute kāryaṁ maṁtavyaṁ manyate 'nyathā || 12.25

25. 'Now "mistake" acts in a contrary manner, it does wrongly what it should do, and what it should think it thinks wrongly.

bravīmyahamahaṁ vedmi gacchāmyahamahaṁ sthitaḥ |
itīhaivamahaṁkārastvanahaṁkāra vartate || 12.26

26. "I say," "I know," "I go," "I am firmly fixed," it is thus that "egoism" shows itself here, O thou who art free from all egoism.

yastu bhāvena saṁdigdhānekībhāvena paśyati |
mṛtpiṁḍavadasaṁdeha saṁdehaḥ sa ihocyate || 12.27

27. 'That state of mind is called "confusion," O thou who art all unconfused, which views under one nature, massed like a lump of clay, objects that thus become confused in their nature.

ya evāhaṁ sa evedaṁ mano buddhiśca karma ca |
yaścaivaṁ sa gaṇaḥ so 'hamiti yaḥ so 'bhisaṁplavaḥ || 12.28

28. 'That state of mind which says that this mind, intellect, and these actions are the same as "I," and that which says that all this aggregate is the same as "I," — is called "fluctuation."

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[1] Should we read *viparyayād*? Cf. Sāṁkhya, aphor. III. 37.

aviśeṣaṁ viśeṣajña pratibuddhāprabuddhayoḥ |
prakṛtīnāṁ ca yo veda so 'viśeṣa iti smṛtaḥ || 12.29

29. 'That state of mind is called "indiscrimination," O thou who art discriminating, which thinks there is no difference between the illuminated and the unwise, and between the different evolvents.

namaskāravaṣaṭkārau prokṣaṇābhyukṣaṇādayaḥ |
anupāya iti prājñairupāyajña praveditaḥ || 12.30

30. 'Uttering "namas" and "vaṣaṭ," sprinkling water upon sacrifices, &c. with or without the recital of Vedic hymns, and such like rites, — these are declared by the wise to be "false means," O thou who art well skilled in true means.

sajjate yena durmedhā manovākkarmabuddhibhiḥ |
viṣayeṣvanabhiṣvaṁga so 'bhiṣvaṁga iti smṛtaḥ || 12.31

31. 'That is called "inordinate attachment," by which the fool is entangled in external objects through his mind, speech, actions, and thoughts, O thou who hast shaken thyself free from all attachments.

mamedamahamasyeti yadduḥkhamabhimanyate |
vijñeyo 'bhyavapātaḥ sa saṁsāre yena pātyate || 12.32

32. 'The misery which a man imagines by the ideas "This is mine," "I am connected with this," is to be recognised as "gravitation," — by this a man is borne downwards into new births.

ityavidyā hi vidvāṁsaḥ paṁcaparvā samīhate |
tamo mohaṁ mahāmohaṁ tāmisradvayameva ca || 12.33

33. 'Thus Ignorance, O ye wise, being fivefold in its character, energises towards torpor, delusion, the great delusion, and the two kinds of darkness.[1]

tatrālasyaṁ tamo viddhi mohaṁ mṛtyuṁ ca janma ca |
mahāmohastvasaṁmoha kāma ityavagamyatām || 12.34

34. 'Know, that among these indolence is "torpor," death and birth are "delusion," and be it clearly understood, O undeluded one, that desire is the "great delusion."

yasmādatra ca bhūtāni pramuhyaṁti mahāṁtyapi |
tasmādeṣa mahābāho mahāmoha iti smṛtaḥ || 12.35

35. 'Since by it even the higher beings are deluded, therefore, O hero, is this called the "great delusion."

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[1] Cf. Sāṁkhyakārikā, 48.

tāmisramiti cākrodha krodhamevādhikurvate |
viṣādaṁ cāṁdhatāmisramaviṣāda pracakṣate || 12.36

36. 'They define anger, O thou angerless one, as "darkness;" and despondency, O undesponding, they pronounce to be the "blind darkness."

anayāvidyayā bālaḥ saṁyuktaḥ paṁcaparvayā |
saṁsāre duḥkhabhūyiṣṭhe janmasvabhiniṣicyate || 12.37

37. 'The child, entangled in this fivefold ignorance, is effused in his different births in a world abounding with misery.

draṣṭā śrotā ca maṁtā ca kāryaṁ karaṇameva ca |
ahamityevamāgamya saṁsāre parivartate || 12.38

38. 'He wanders about in the world of embodied existence, thinking that I am the seer, and the hearer, and the thinker, — the effect and the cause.

ityebhirhetubhirdhīman tamaḥsrotaḥ pravartate |
hetvabhāve phalābhāva iti vijñātumarhasi || 12.39

39. 'Through these causes,[1] O wise prince, the stream of "torpor" is set in motion; be pleased to consider that in the absence of the cause there is the absence of the effect.

tatra samyagmatirvidyānmokṣakāma catuṣṭayam |
pratibuddhāprabuddhau ca vyaktamavyaktameva ca || 12.40

40. 'Let the wise man who has right views know these four things, O thou who desirest liberation, — the illuminated and the unilluminated, the manifested and the unmanifested.

yathāvadetadvijñāya kṣetrajño hi catuṣṭayam |
ārjavaṁ javatāṁ hitvā prāpnoti padamakṣaram || 12.41

41. 'The soul, having once learned to distinguish these four properly, having abandoned all (ideas of) straightness or quickness,[2] attains to the immortal sphere.

ityarthaṁ brāhmaṇā loke paramabrahmavādinaḥ |
brahmacaryaṁ caraṁtīha brāhmaṇān vāsayaṁti ca || 12.42

42. 'For this reason the Brāhmans in the world, discoursing on the supreme Brahman, practise here a rigorous course of sacred study and let other Brāhmans live with them to follow it also.'

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[1] Cf. ver. 23.
[2] It rises above all relative ideas? The text may be corrupt.

iti vākyamidaṁ śrutvā munestasya nṛpātmajaḥ |
abhyupāyaṁ ca papraccha padameva ca naiṣṭhikam || 12.43

43. The prince, having heard this discourse from the seer, asked concerning the means and the final state.

brahmacaryamidaṁ caryaṁ yathā yāvacca yatra ca |
dharmasyāsya ca paryaṁtaṁ bhavān vyākhyātumarhati || 12.44

44. 'Wilt thou please to explain to me how, how far, and where this life of sacred study is to be led, and the limit of this course of life?'[1]

ityarāḍo yathāśāstraṁ vispaṣṭārthaṁ samāsataḥ |
tamevānyena kalpena dharmamasmai vyabhāṣata || 12.45

45. Then Arāḍa, according to his doctrine, declared to him in another way that course of life clearly and succinctly.

ayamādau gṛhānmuktvā bhaikṣākaṁ liṁgamāśritaḥ |
samudācāravistīrṇaṁ śīlamādāya vartate || 12.46

46. 'The devotee, in the beginning, having left his house, and assumed the signs of the mendicant, goes on, following a rule of conduct which extends to the whole life.

saṁtoṣaṁ paramāsthāya yena tena yatastataḥ |
viviktaṁ sevate vāsaṁ nirdvaṁdvaḥ śāstravitkṛtī || 12.47

47. 'Cultivating absolute content with any alms from any person, he carries out his lonely life, indifferent to all feelings, meditating on the holy books, and satisfied in himself.

tato rāgādbhayaṁ dṛṣṭvā vairāgyācca paraṁ śivam |
nigṛhṇannaniṁdriyagrāmaṁ yatate manasaḥ śrame || 12.48

48. 'Then having seen how fear arises from passion and the highest happiness from the absence of passion, he strives, by restraining all the senses, to attain to tranquillity of mind.

atho viviktaṁ kāmebhyo vyāpādādibhya eva ca |
vivekajamavāpnoti pūrvadhyānaṁ vitarkavat || 12.49

49. 'Then he reaches the first stage of contemplation, which is separated from desires, evil intentions and the like, and arises from discrimination and which involves reasoning.[2]

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[1] *Dharma*.
[2] Cf. Yoga-sūtras I, 42.

tacca dhyānaṁ sukhaṁ prāpya tattadeva vitarkayan |
apūrvasukhalābhena hriyate bāliśo janaḥ || 12.50

50. 'And having obtained this ecstatic contemplation, and reasoning on various objects, the childish mind is carried away by the possession of the new unknown ecstasy.

śamenaivaṁvidhenāyaṁ kāmadveṣavigarhiṇā |
brahmalokamavāpnoti paritoṣeṇa vaṁcitaḥ || 12.51

51. 'With a tranquillity of this kind, which disdains desire or dislike, he reaches the world of Brahman, deceived by the delight.

jñātvā vidvān vitarkāṁstu manaḥsaṁkṣobhakārakān |
tadviyuktamavāpnoti dhyānaṁ prītisukhānvitam || 12.52

52. 'But the wise man, knowing that these reasonings bewilder the mind, reaches a (second) stage of contemplation separate from this, which has its own pleasure and ecstasy.

hriyamāṇastayā prītyā yo viśeṣaṁ na paśyati |
sthānaṁ bhāsvaramāpnoti deveṣvābhāsureṣvapi || 12.53

53. 'And he who, carried away by this pleasure, sees no further distinction, obtains a dwelling full of light, even amongst the Ābhāsura deities.

yastu prītisukhāttasmādvivecayati mānasam |
tṛtīyaṁ labhate dhyānaṁ sukhaṁ prītivivarjitam || 12.54

54. 'But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure.

tatra kecidvyavasyaṁti mokṣa ityapi māninaḥ |
sukhaduḥkhaparityāgādavyāpārācca cetasaḥ || 12.55 *(57)*

55. 'Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect.

yastu tasminsukhe magno na viśeṣāya yatnavān |
śubhakṛtsnaiḥ sa sāmānyaṁ sukhaṁ prāpnoti daivataiḥ || 12.56 *(55)*

56. 'But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Śubhakṛtsna deities.

tādṛśaṁ sukhamāsādya yo na rajyannupekṣate |
caturthaṁ dhyānamāpnoti sukhaduḥkhavivarjitam || 12.57 ***(56)***

57. 'But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain.

asya dhyānasya tu phalaṁ samaṁ devairvṛhatphalaiḥ |
kathayaṁti vṛhatphalaṁ vṛhatprajñāparīkṣakāḥ || 12.58

58. 'The fruit of this contemplation which is on an equality with the Vṛhatphala deities, those who investigate the great wisdom call the Vṛhatphala.[1]

samādhervyutthitastasmāddṛṣṭvā doṣāṁścharīriṇām |
jñānamārohati prājñaḥ śarīravinivṛttaye || 12.59

59. 'But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body.

tatastaddhyānamutsṛjya viśeṣe kṛtaniścayaḥ |
kāmebhya iva satprājño rūpādapi virajyate || 12.60

60. 'Then, having abandoned this contemplation, being resolved to find a further distinction, he becomes as disgusted with form itself as he who knows the real is with pleasures.

śarīre khāni yānyasya tānyādau parikalpayan |
ghaneṣvapi tato dravyeṣvākāśamadhimucyate || 12.61

61. 'First he makes use of all the apertures of his body; and next he exerts his will to experience a feeling of void space even in the solid parts.[2]

ākāśasamamātmānaṁ saṁkṣipya tvaparo budhaḥ |
tadaivānaṁtataḥ paśyan viśeṣamadhigacchati || 12.62

62. 'But another wise man, having contracted his soul which is by nature extended everywhere like the ether,[3] — as he gazes ever further on, detects a yet higher distinction.

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[1] The great fruit.
[2] An obscure verse; cf. Pāli Dict.
[3] Cf. Bhāṣāpariccheda, śloka (verse) 25.

adhyātmakuśaleṣvanyo nivartyātmānamātmanā ।
kiṁcinnāstīti saṁpaśyannākiṁcanya iti smṛtaḥ ॥ 12.63

63. 'Another one of those who are profoundly versed in the supreme Self, having abolished himself by himself, sees that nothing exists and is called a Nihilist.[1]

tato muṁjādiṣīkeva śakuniḥ paṁjarādiva ।
kṣetrajño niḥsṛto dehānmukta ityabhidhīyate ॥ 12.64

64. 'Then like the Muñja-reed's stalk[2] from its sheath or the bird from its cage, the soul, escaped from the body, is declared to be "liberated."

etattatparamaṁ brahma nirliṁgaṁ dhruvamakṣaram ।
yanmokṣa iti tattvajñāḥ kathayaṁti manīṣiṇaḥ ॥ 12.65

65. 'This is that supreme Brahman, constant, eternal, and without distinctive signs; which the wise who know reality declare to be liberation.

ityupāyaśca mokṣaśca mayā saṁdarśitastava ।
yadi jñātaṁ yadi ruci yathāvatpratipadyatām ॥ 12.66

66. 'Thus have I shown to thee the means and liberation; if thou hast understood and approved it, then act accordingly.

jaigīṣavyo 'tha janako vṛddhaścaiva parāśaraḥ ।
imaṁ paṁthānamāsādya muktā hyanye ca mokṣiṇaḥ ॥ 12.67

67. 'Jaigīṣavya[3] and Janaka, and the aged Parāsara, by following this path, were liberated, and so were others who sought liberation.'

iti tasya sa tadvākyaṁ gṛhītvā na vicārya ca ।
pūrvahetubalaprāptaḥ pratyuttaramuvāca saḥ ॥ 12.68

68. The prince having not accepted his words but having pondered them, filled with the force of his former arguments, thus made answer:

śrutaṁ jñānamidaṁ sūkṣmaṁ parataḥ parataḥ śivam ।
kṣetreṣvasyāparityāgādavaimyetadanaiṣṭhikam ॥ 12.69

69. 'I have heard this thy doctrine, subtil and pre-eminently auspicious, but I hold that it cannot be final, because it does not teach us how to abandon this soul itself in the various bodies.

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[1] *Ākiṇcaya*.
[2] Cf. Kaṭha Up. VI, 17.
[3] Mahābh. IX, § 50; Tattvakaumudī, § 5.

vikāraprakṛtibhyo hi kṣetrajñaṁ muktamapyaham ।
manye prasavadharmāṇaṁ vījadharmāṇameva ca ॥ 12.70

70. ‘For I consider that the embodied soul, though freed from the evolutes and the evolvents, is still subject to the condition of birth and has the condition of a seed.[1]

viśuddho yadyapi hyātmā nirmukta iti kalpyate ।[2] ***(ab = 12.71ab)***
atyaṁtastatparityāgaḥ satyātmani na vidyate ॥ 12.71 ***(cd = 12.73cd)***

71. ‘Even though the pure soul is declared to be "liberated," yet as long as the soul remains there can be no absolute abandonment of it.

hitvā hitvā trayamidaṁ viśeṣastūpalabhyate ।
ātmanastu sthitiryatra tatra sūkṣmamidaṁ trayam ॥ 12. 72 ***(12.74)***

72. ‘If we abandon successively all this triad, yet "distinction" is still perceived; as long as the soul itself continues, there this triad continues in a subtil form.

sūkṣmatvāccaiva doṣāṇāmavyāpārācca cetasaḥ ।
dīrghatvādāyuṣaścaiva mokṣastu parikalpyate ॥ 12.73 ***(12.75)***

73. ‘It is held (by some) that this is liberation, because the "imperfections" are so attenuated, and the thinking power is inactive, and the term of existence is so prolonged;

ahaṁkāraparityāgo yaścaiṣa parikalpyate ।
satyātmani parityāgo nāhaṁkārasya vidyate ॥ 12.74 ***(12.76)***

74. ‘But as for this supposed abandonment of the principle of egoism, — as long as the soul continues, there is no real abandonment of egoism.

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[1] This is expanded in the Chinese, vv. 984, 985.

[2] [Ed: Johnson has 2 extra verses inserted at this point, so that the 3 verses together read: *viśuddho yadyapi hyātmā nirmukta iti kalpyate । bhūyaḥ pratyayasadbhāvādamuktaḥ sa bhaviṣyati ॥ 12.71 ṛtubhūmyaṁbuvirahādyathā bījaṁ na rohati । rohati pratyayaistaistaistadvatso ’pi mato mama ॥ 12.72 yatkarmājñānatṛṣṇānāṁ tyāgānmokṣaśca kalpyate ।* atyantastatparityāgaḥ satyātmani na vidyate *॥ 12.73*.
He gives the translation of the 3 verses like this: 71. ‘For though the soul by reason of its purity is conceived as being liberated, it will again become bound from the continued existence of the causal conditions. 72. Just as a seed does not grow from want of the proper season, soil or water, but does grow when these causal condtions are present, such I deem to be the case of the soul. 73. And as for the statement that liberation is deemed to come by severence from the power of the act, from ignorance and from desire, there is no complete severence from them so long as the soul persists’. The rest of the verse numbers in this chapter in Johnson’s edition are affected by this, and are placed in brackets in this edition henceforth.]

saṁkhyādibhiramuktaśca nirguṇo na bhavatyayam |
tasmādasati nairguṇye nāsya mokṣo 'bhidhīyate || 12.75 ***(12.77)***

75. 'The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it.

guṇino hi guṇānāṁ ca vyatireko na vidyate |
rūpoṣṇābhyāṁ virahito na hyagnirupalabhyate || 12.76 ***(12.78)***

76. 'There is no real separation of the qualities and their subject; for fire cannot be conceived, apart from its form and heat.

prāgdehānna bhaveddehī prāgguṇebhyastathā guṇī |
kasmādādau vimuktaḥ sañśarīrī badhyate punaḥ || 12.77 ***(12.79)***

77. 'Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound?[1]

kṣetrajño viśarīraśca jño vā syādajña eva vā |
yadi jño jñeyamasyāsti jñeye sati na mucyate || 12.78 ***(12.80)***

78. 'The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated.

athājña iti siddho vaḥ kalpitena kimātmanā |
vināpi hyātmanājñānaṁ prasiddhaṁ kāṣṭhakuḍyavat || 12.79 ***(12.81)***

79. 'Or if the soul is declared to be unknowing, then of what use to you is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall.

parataḥ paratastyāgo yasmāttu guṇavān smṛtaḥ |
tasmātsarvaparityāgānmanye kṛtsnāṁ kṛtārthatām || 12.80 ***(12.82)***

80. 'And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.'

iti dharmamarāḍasya viditvā na tutoṣa saḥ |
akṛtsnamiti vijñāya tataḥ pratijagāma ha || 12.81 ***(12.83)***

81. Thus did he remain unsatisfied after he had heard the doctrine of Arāḍa; then having decided it to be incomplete, he turned away.

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[1] I read *kasmāt* for *tasmāt*.

viśeṣamatha śuśrūṣurudrakasyāśramaṁ yayau |
ātmagrāhācca tasyāpi jagṛhe na sa darśanam || 12.82 ***(12.84)***

82. Seeking to know the true distinction, he went to the hermitage of Udraka,[1] but he gained no clear understanding from his treatment of the soul.

saṁjñāsaṁjñitvayordoṣaṁ jñātvā hi munirudrakaḥ |
ākiṁcinyātparaṁ lebhe saṁjñāsaṁjñātmikāṁ gatim || 12.83 ***(12.85)***

83. For the sage Udraka, having learned the inherent imperfections of the name and the thing named, took refuge in a theory beyond Nihilism, which maintained a name and a non-name.

yasmāccālaṁbane sūkṣme saṁjñāsaṁjñe tataḥ param |
nāsaṁjñī naiva saṁjñīti tasmāttatra gataspṛhaḥ || 12.84 ***(12.86)***

84. And since even a name and a non-name were substrata, however subtil, he went even further still and found his restlessness set at rest in the idea that there is no named and no un-named;

yataśca buddhistatraiva sthitānyatrāpracāriṇī |
sūkṣmāpādi tatastatra nāsaṁjñitvaṁ na saṁjñitā || 12.85 ***(12.87)***

85. And because the intellect rested there, not proceeding any further, — it became very subtil, and there was no such thing as un-named nor as named.

yasmācca tamapi prāpya punarāvartate jagat |
bodhisattvaḥ paraṁ prepsustasmādudrakamatyajat || 12.86 ***(12.88)***

86. But because, even when it has reached this goal it yet returns again to the world, therefore the Bodhisattva, seeking something beyond, left Udraka.

tato hitvāśramaṁ tasya śreyo 'rthī kṛtaniścayaḥ |
bheje gayasya rājarṣernagarīsaṁjñamāśramam || 12.87 ***(12.89)***

87. Having quitted his hermitage, fully resolved in his purpose, and seeking final bliss, he next visited the hermitage, called a city, of the royal sage Gaya.

atha nairaṁjanātīre śucau śuciparākramaḥ |
cakāra vāsamekāṁtavihārābhivratī muniḥ || 12.88 ***(12. 90)***

88. Then on the pure bank of the Nairañjanā the saint whose every effort was pure fixed his dwelling, bent as he was on a lonely habitation.

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[1] Cf. Burnouf, Introd. p. 386 n. It is written *Rudraka* in XV, 89.

[1]<xxx> tatpūrvaṁ paṁceṁdriyavaśoddhatān |
tapaḥ <xx> vratino bhikṣūn paṁca niraikṣata ‖ (12.91)

(Then he saw five mendicants who had come there before him; they had taken vows on themselves a practised austerities, vaunting themselves of control of the five senses.)

paṁcopatasthurdṛṣṭvātra bhikṣavastaṁ mumukṣavaḥ |
puṇyārjitadhanārogyamiṁdriyārthā iveśvaram ‖ 12.89 ***(12.92)***

89. Five mendicants, desiring liberation, came up to him when they beheld him there, just as the objects of the senses come up to a percipient who has gained wealth and health by his previous merit.

saṁpūjyamānastaiḥ prahvairvinayānatamūrtibhiḥ |
tadvaṁśasthāyibhiḥ śiṣyairlolairmana iveṁdriyaiḥ ‖ 12.90 ***(12.93)***

90. Being honoured by these disciples who were dwelling in that family, as they bowed reverently with their bodies bent low in humility, as the mind is honoured by the restless senses,

mṛtyujanmāṁtakaraṇe syādupāyo 'yamityatha |
duṣkarāṇi samārebhe tapāṁsyanaśanena saḥ ‖ 12.91 ***(12.94)***

91. And thinking, 'this may be the means of abolishing birth and death,' he at once commenced a series of difficult austerities by fasting.

upavāsavidhīn nekān kurvan naradurācarān |
varṣāṇi ṣaṭkarmaprepsurakarotkārśyamātmanaḥ ‖ 12.92 ***(12.95)***

92. For six years, vainly trying to attain merit,[2] he practised self-mortification, performing many rules of abstinence, hard for a man to carry out.

annakāleṣu caikaikaiḥ sakolatilataṁḍulaiḥ |
apārapārasaṁsārapāraṁ prepsurapārayat ‖ 12.93 ***(12.96)***

93. At the hours for eating, he, longing to cross the world whose farther shore is so difficult to reach, broke his vow with single jujube fruits, sesame seeds, and rice.

dehādapacayastena tapasā tasya yaḥ kṛtaḥ |
sa evopacayo bhūyastejasāsya kṛto 'bhavat ‖ 12.94 ***(12.97)***

94. But the emaciation which was produced in his body by that asceticism, became positive fatness through the splendour which invested him.

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[1] [Ed: Johnson's edition inserts this verse here, along with the translation. The numbering in Johnson's edition is again affected by this change.]

[2] This is the Tibetan reading [*las·ni thob·bzhed lo drug·tu*, 'wishing to obtain (the fruits of good) works, during six years'. H.W.]

kṛśo 'pyakṛśakīrtiśrīrhlādaṁ cakre 'nyacakṣuṣam |
kumudānāmiva śaracchuklapakṣādicaṁdramāḥ || 12.95 ***(12.98)***

95. Though thin, yet with his glory and his beauty unimpaired, he caused gladness to other eyes, as the autumnal moon in the beginning of her bright fortnight gladdens the lotuses.

tvagasthiśeṣo niḥśeṣairmedaḥpiśitaśoṇitaiḥ |
kṣīṇo 'pyakṣīṇagāṁbhīryaḥ samudra iva sa vyabhāt || 12.96 ***(12.99)***

96. Having only skin and bone remaining, with his fat, flesh and blood entirely wasted, yet, though diminished, he still shone with undiminished grandeur like the ocean.

atha kaṣṭatapaḥspaṣṭavyarthakliṣṭatanurmuniḥ |
bhavabhīrurimāṁ cakre buddhiṁ buddhatvakāṁkṣayā || 12.97 ***(12.100)***

97. Then the seer, having his body evidently emaciated to no purpose in a cruel self-mortification; — dreading continued existence, thus reflected in his longing to become a Buddha:

nāyaṁ dharmo virāgāya na bodhāya na muktaye |
jaṁbumūle mayā prāpto yastadā sa vidhirdhruvaḥ || 12.98 ***(12.101)***

98. 'This is not the way to passionlessness, nor to perfect knowledge, nor to liberation; that was certainly the true way which I found at the root of the Jambu[1] tree.

na cāsau durbalenāptuṁ śakyamityāgatādaraḥ |
śarīrabalavṛddhyarthamidaṁ bhūyo 'nvaciṁtayat || 12.99 ***(12.102)***

99. 'But that cannot be attained by one who has lost his strength', — so resuming his care for his body, he next pondered thus, how best to increase his bodily vigour:

kṣutpipāsāśramaklāṁtaḥ śramādasvasthamānasaḥ |
prāpnuyānmanasāvāpyaṁ phalaṁ kathamanirvṛtaḥ || 12.100 ***(12.103)***

100. 'Wearied with hunger, thirst, and fatigue, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind?

nirvṛtiḥ prāpyate samyaksatateṁdriyatarpaṇāt |
saṁtarpiteṁdriyatayā manaḥsvāsthyamavāpyate || 12.101 ***(12.104)***

101. 'True calm is properly obtained by the constant satisfaction of the senses; the mind's self-possession is only obtained by the senses being perfectly satisfied.

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[1] The rose apple, see V, 8.

svasthaprasannamanasaḥ samādhirupapadyate |
samādhiyuktacittasya dhyānayogaḥ pravartate || 12.102 ***(12.105)***

102. 'True meditation is produced in him whose mind is self-possessed and at rest, — to him whose thoughts are engaged in meditation the exercise of perfect contemplation begins at once.

dhyānapravartanāddharmāḥ prāpyaṁte yairavāpyate |
durlabhaṁ śāṁtamajaraṁ paraṁ tadamṛtaṁ padam || 12.103 ***(12.106)***

103. 'By contemplation are obtained those conditions[1] through which is eventually gained that supreme calm, undecaying, immortal state, which is so hard to be reached.'

tasmādāhāramūlo 'yamupāya itiniścayaḥ |
asūrikaraṇe dhīraḥ kṛtvāmitamatirmatim || 12.104 ***(12.107)***

104. Having thus resolved, 'this means is based upon eating food,' the wise seer of unbounded wisdom, having made up his mind to accept the continuance of life,

snāto nairaṁjanātīrāduttatāra śanaiḥ kṛśaḥ |
bhaktyāvanataśākhāgrairdattahastastaṭadrumaiḥ || 12.105 ***(12.108)***

105. And having bathed, thin as he was, slowly came up the bank of the Nairañjanā, supported as by a hand by the trees on the shore, which bent down the ends of their branches in adoration.

atha gopādhipasutā daivatairabhicoditā |
udbhūtahṛdayānaṁdā tatra naṁdabalāgamat || 12.106 ***(12.109)***

106. Now at that time Nandabalā, the daughter of the leader of the herdsmen, impelled by the gods, with a sudden joy risen in her heart, had just come near,

sitaśaṁkhojjvalabhujā nīlakaṁbalavāsinī |
sapheṇamālānīlāṁburyamuneva saridvarā || 12.107 ***(12.110)***

107. Her arm gay with a white shell, and wearing a dark blue woollen cloth, like the river Yamunā, with its dark blue water and its wreath of foam.

sā śraddhāvardhitaprītirvikasallocanotpalā |
śirasā praṇipatyainaṁ grāhayāmāsa pāyasam || 12.108 ***(12.111)***

108. She, having her joy increased by her faith, with her lotus-like eyes opened wide, bowed down before him and persuaded him to take some milk.

kṛtvā tadupabhogena prāptajanmaphalāṁ sa tām |
bodhiprāptau samartho 'bhūtsaṁtarpitaṣaḍiṁdriyaḥ || 12.109 ***(12.112)***

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[1] *Dharmāḥ.*

109. By partaking that food having made her obtain the full reward of her birth, he himself became capable of gaining the highest knowledge, all his six senses being now satisfied,

paryāptāpyānamūrtaśca sārdhaṁ suyaśasā muniḥ |
kāṁtidhairyaikabhāraikaḥ śaśāṁkārṇavavalbabhau || 12.110 ***(12.113)***

110. The seer, having his body now fully robust, together with his glorious fame, one beauty and one majesty being equally spread in both, shone like the ocean and the moon.[1]

āvṛtta iti vijñāya taṁ jahuḥ paṁcabhikṣavaḥ |
manīṣiṇamivātmānaṁ nirmuktaṁ paṁcadhātavaḥ || 12.111 ***(12.114)***

111. Thinking that he had returned to the world the five mendicants left him, as the five elements leave the wise soul when it is liberated.

vyavasāyadvitīyo 'tha śādvalāstīrṇabhūtalam |
so 'śvatthamūlaṁ prayayau bodhāya kṛtaniścayaḥ || 12.112 ***(12.115)***

112. Accompanied only by his own resolve, having fixed his mind on the attainment of perfect knowledge, he went to the root of an Aśvattha tree,[2] where the surface of the ground was covered with young grass.

tatastadānīṁ gajarājavikramaḥ padasvanenānupamena bodhitaḥ |
mahāmunerāgatabodhiniścayo jagāda kālo bhujagottamaḥ stutim || 12.113
(12.116)

113. Then Kāla,[3] the best of serpents, whose majesty was like the lord of elephants, having been awakened by the unparalleled sound of his feet, uttered this praise of the great sage, being sure that he was on the point of attaining perfect knowledge:

yathā mune tvaccaraṇāvapīḍitā muhurmuhurniṣṭanatīva medinī |
yathā ca te rājati sūryavatprabhā dhruvaṁ tvamiṣṭaṁ phalamadya bhokṣyase ||
12.114 ***(12.117)***

114. 'Inasmuch as the earth, pressed down by thy feet, O sage, resounds repeatedly, and inasmuch as thy splendour shines forth like the sun, thou shalt assuredly to-day enjoy the desired fruit.

yathā bhramaṁtyo divi vāyapaṁktayaḥ pradakṣiṇaṁ tvāṁ kamalākṣa kurvate |
yathā ca saumyā divi vāṁti vāyavastvamadya buddho niyataṁ bhaviṣyasi || 12.115
(12.118)

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[1] Fame is often compared for its brightness to the moon.
[2] *Ficus religiosa* or pipul tree.
[3] He is the Nāga king, Jātaka I, 72.

115. 'Inasmuch as lines of birds fluttering in the sky offer thee reverential salutation, O lotus-eyed one, and inasmuch as gentle breezes blow in the sky, thou shalt certainly to-day become the Buddha.'

tato bhujaṁgapravareṇa saṁstutastṛṇānyupādāya śucīni lāvakāt |
kṛtapratijño niṣasāda bodhaye mahātarormūlamupāśritaḥ śuceḥ || 12.116 ***(12.119)***

116. Being thus praised by the best of serpents, and having taken some pure grass from a grasscutter, he, having made his resolution, sat down to obtain perfect knowledge at the foot of the great holy tree.

tataḥ sa paryaṁkamakaṁpyamuttamaṁ babaṁdha suptoragabhogapiṁḍitam |
bhinadmi tāvadbhuvi naitadāsanaṁ na yāmi tāvatkṛtakṛtyatāmiti || 12.117
(12.120)

117. Then he sat down on his hams in a posture, immovably firm and with his limbs gathered into a mass like a sleeping serpent's hood, exclaiming, 'I will not rise from this position on the earth until[1] I have obtained my utmost aim.'

tato yayurmudamatulāṁ divaukaso vavāsire na mṛgaganā na pakṣiṇaḥ |
na sasvanurvanataravo 'nilāhatāḥ kṛtāsane bhagavati niścalātmani || 12.118
(12.121)

118. Then the dwellers in heaven burst into unequalled joy; the herds of beasts and the birds uttered no cry; the trees moved by the wind made no sound, when the holy one took his seat firm in his resolve.

iti śrībuddhacarite mahākāvye 'śvaghoṣakṛte
'rāḍadarśano nāma dvādaśaḥ sargaḥ || 12 ||
[Such is the twelth chapter in the great poem Śri Buddhacarita,
written by Aśvaghosa, called Visit to Arāḍa]

[1] For *tāvat* read *yāvat*.

Book XIII: [Māravijayo]
[Defeat of Māra]

**tasminśca bodhāya kṛtapratijñe rājarṣivaṁśaprabhave mahārṣau |
tatropaviṣṭe prajaharṣa lokastatrāsa saddharmaripustu māraḥ || 13.1**

1. When the great sage, sprung from a line of royal sages, sat down there with his soul fully resolved to obtain the highest knowledge, the whole world rejoiced; but Māra, the enemy of the good law, was afraid.

**yaṁ kāmadevaṁ pravadaṁti loke citrāyudhaṁ puṣpaśaraṁ tathaiva |
kāmapracārādhipatiṁ tameva mokṣadviṣaṁ māramudāharaṁti || 13.2**

2. He whom they call in the world Kāmadeva, the owner of the various weapons, the flower-arrowed, the lord of the course of desire, — it is he whom they also style Māra the enemy of liberation.

**tasyātmajā vibhramaharṣadarpāstisro ratiprītitṛṣaśca kanyāḥ |
papracchurenaṁ manaso vikāraṁ sa tāṁśca tāścaiva vaco babhāṣe || 13.3**

3. His three sons, Confusion, Gaiety, and Pride, and his three daughters, Lust, Delight, and Thirst,[1] asked of him the reason of his despondency, and he thus made answer unto them:

**asau munirniścayavarma bibhrat sattvāyudhaṁ buddhiśaraṁ vikṛṣya |
jigīṣurāste viṣayānmadīyān tasmādayaṁ me manaso viṣādaḥ || 13.4**

4. 'This sage, wearing the armour of resolution, and having drawn the arrow of wisdom with the barb of truth, sits yonder intending to conquer my realms, — hence is this despondency of my mind.

**yadi hyasau māmabhibhūya yāti lokāya cākhyātyapavargamārgam |
śūnyastato 'yaṁ viṣayo mamādya vṛttāccyutasyeva videhabhartuḥ || 13.5**

5. 'If he succeeds in overcoming me and proclaims to the world the path of final bliss, all this my realm will to-day become empty, as did that of the disembodied lord when he violated the rules of his station.[2]

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[1] For these cf. also ver. 14, and XV, 13.

[2] This probably refers to the legend of Nimi-videha, see Viṣṇu Pur. IV, 5; it might be 'the king of the Videhas'. There may be also a secondary allusion to the legend of Anaṅga and Śiva.

tadyāvadevaiṣa na labdhacakṣurmadgocare tiṣṭhati yāvadeva |
yāsyāmi tāvadvratamasya bhettuṁ setuṁ nadīvega ivābhivṛddhaḥ || 13.6

6. 'While, therefore, he stands within my reach and while his spiritual eyesight is not yet attained, I will assail him to break his vow as the swollen might of a river assails a dam.'

tato dhanuḥ puṣpamayaṁ gṛhītvā śarāṁstathā mohakarāṁśca paṁca |
so 'śvatthamūlaṁ sasuto 'bhyagacchadasvāsthyakārī manasaḥ prajānām || 13.7

7. Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the Aśvattha tree with his children, he the great disturber of the minds of living beings.

atha praśāṁtaṁ munimāsanasthaṁ pāraṁ titīrṣuṁ bhavasāgarasya |
viṣajya savyaṁ karamāyudhāgre krīḍañśareṇedamuvāca māraḥ || 13.8

8. Having fixed his left hand on the end of the barb and playing with the arrow, Māra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence:

uttiṣṭha bhoḥ kṣatriya mṛtyubhīta varasva dharmaṁ tyaja mokṣadharmam |
vāṇaiśca [yajñaiśca][1] vinīya lokān lokān parān prāpnuhi vāsavasya || 13.9

9. 'Up, up, O thou Kṣatriya, afraid of death! follow thine own duty and abandon this law of liberation! and having conquered the lower worlds by thy arrows [and sacrifices], proceed to gain the higher worlds of Indra.

paṁthā hi niryātumayaṁ yaśasyo yo vāhitaḥ pūrvatamairnareṁdraiḥ |
jātasya rājarṣikule viśāle bhaikṣākamaślāghyamidaṁ prapattum || 13.10

10. 'That is a glorious path to travel, which has been followed by former leaders of men; this mendicant life is ill-suited for one born in the noble family of a royal sage to follow.

athādya nottiṣṭhasi niścitātmā bhava sthiro mā vimucaḥ pratijñām |
mayodyato hyeṣa śaraḥ sa eva yaḥ sūryake mīnaripau vimuktaḥ || 13.11

11. 'But if thou wilt not rise, strong in thy purpose, — then be firm if thou wilt and quit not thy resolve, — this arrow is uplifted by me, — it is the very one which was shot against Sūryaka,[2] the enemy of the fish.

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[1] [Ed: The lacuna in Cowell's text is supplied from Johnson's edition.]

[2] The Sun, alluding to his *amour* with Vaḍavā. (The lake is called *vipannamīnam* in *tusaṁhāra* I, 20.)

pṛṣṭaḥ sa cānena kathaṁcidaiḍaḥ somasya naptāpyabhavadvicittaḥ |
sa cābhavacchāṁtanurasvataṁtraḥ kṣīṇe yuge kiṁ vata durbalo 'nyaḥ || 13.12

12. 'So too, I think, when somewhat probed by this weapon, even the son of Iḍā,[1] the grandson of the moon, became mad; and Sāntanu[2] also lost his self-control, — how much more then one of feebler powers now that the age has grown degenerate?

tatkṣipramuttiṣṭha labhasva saṁjñāṁ vāṇo hyayaṁ tiṣṭhati lelihānaḥ |
priyābhidheyeṣu ratipriyeṣu yaṁ cakravākeṣvapi notsṛjāmi || 13.13

13. 'Therefore quickly rise up and come to thyself - for this arrow is ready, darting out its tongue, which I do not launch even against the cakravāka birds, tenderly attached as they are and well deserving the name of lovers.'

ityevamukto 'pi yadā nirāstho naivāsanaṁ śākyamunirbibheda |
śaraṁ tato 'smai visasarja māraḥ kanyāśca kṛtvā puratāḥ sutāṁśca || 13.14

14. But when, even though thus addressed, the Śākya saint unheeding did not change his posture, then Māra discharged his arrow at him, setting in front of him his daughters and his sons.[3]

tasmiṁstu vāṇe 'pi sa vipramukte cakāra nāsthāṁ na dhṛteścacāla |
dṛṣṭvā tathainaṁ viṣasāda māraściṁtāparītaśca śanairjagāda || 13.15

15. But even when that arrow was shot he gave no heed and swerved not from his firmness; and Māra, beholding him thus, sank down, and slowly thus spoke, full of thought:

śaileṁdraputrīṁ prati yena viddho devo 'pi śaṁbhuścalito babhūva |
na ciṁtayatyeṣa tameva vāṇaṁ kiṁ syādacitto na śaraḥ sa eṣaḥ || 13.16

16. 'He does not even notice that arrow by which the god Śambhu was pierced with love for the daughter of the mountain[4] and shaken in his vow; can he be destitute of all feeling? is not this that very arrow?

tasmādayaṁ nārhati puṣpavāṇaṁ na harṣaṇaṁ nāpi raterniyogam |
arhatyayaṁ bhūtagaṇairaśeṣaiḥ saṁtrāsanātarjanatāḍanāni || 13.17

17. 'He is not worthy of my flower-shaft, nor my arrow "gladdener," nor the sending of my daughter Rati (to tempt him); he deserves the alarms and rebukes and blows from all the gathered hosts of the demons.'

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[1] *Purūravas*. (Professor Bühler suggests *spṛṣṭaḥ*.)
[2] Does this mean Vicitravīrya the grandson of Saṁtanu, see Viṣṇu Pur. IV, 20?
[3] See ver. 3.
[4] Umā.

**sasmāra māraśca tataḥ svasainyaṁ vidhvaṁsanaṁ śākyamuneścikīrṣan |
nānāśrayāścānucarāḥ parīyuḥ śaradrumaprāsagadāsihastāḥ || 13.18**

18. Then Māra called to mind his own army, wishing to work the overthrow of the Śākya saint; and his followers swarmed round, wearing different forms and carrying arrows, trees, darts, clubs, and swords in their hands;

**varāhamīnāśvakharoṣṭravaktrā vyāghrarkṣasiṁhadviradānanāśca |
ekekṣaṇā naikamukhāstriśīrṣā laṁbodarāścaiva pṛṣodarāśca || 13.19**

19. Having the faces of boars, fishes, horses, asses, and camels, of tigers, bears, lions, and elephants, — one-eyed, many-faced, three-headed, — with protuberant bellies and speckled bellies;

**ajāsu saktā ghaṭajānavaśca daṁṣṭrāyudhāścaiva nakhāyudhāśca |
kabaṁdhahastā bahumūrtayaśca bhagnārdhavaktrāśca mahāmukhāśca || 13.20**

20. Blended with goats, with knees swollen like pots, armed with tusks and with claws, carrying headless trunks in their hands, and assuming many forms, with half-mutilated faces, and with monstrous mouths;

**tāmrāruṇā lohitaviṁducitrāḥ khaṭvāṁgahastā haridhūmrakeśāḥ |
laṁbasrajo vāraṇalaṁbakarṇāścarmāṁbarāścaiva niraṁbarāśca || 13.21**

21. Copper-red, covered with red spots, bearing clubs in their hands, with yellow or smoke-coloured hair, with wreaths dangling down, with long pendulous ears like elephants, clothed in leather or wearing no clothes at all;

**śvetārdhavaktrā haritārdhakāyāstāmrāśca dhūmrā harayo 'sitāśca |
vyāḍottarāsaṁgabhujāstathaiva praghuṣṭaghaṁṭākulamekhalāśca || 13.22**

22. Having half their faces white or half their bodies green, — red and smoke-coloured, yellow and black, — with arms reaching out longer than a serpent, and with girdles jingling with rattling bells.

**tālapramāṇāśca gṛhītaśūlā daṁṣṭrākarālāśca śiśupramāṇāḥ |
urabhravaktrāśca vihaṁgamāśca mārjāravaktrāśca manuṣyakāyāḥ || 13.23**

23. Some were as tall as palm-trees, carrying spears, — others were of the size of children with projecting teeth, others birds with the faces of rams, others with men's bodies and cats' faces;

**prakīrṇakeśāḥ śikhino 'rdhamuṁḍā rajjvaṁbarā vyākulaveṣṭanāśca |
praharṣṭavaktrā bhṛkuṭīmukhāśca tejoharāścaiva manoharāśca || 13.24**

24. With dishevelled hair, or with topknots, or half-bald, with rope-garments or with head-dress all in confusion, — with triumphant faces or frowning faces, — wasting the strength or fascinating the mind.

**kecidvrajaṁto bhṛśamāvavalguranyo 'nyamāpupluvire tathānye |
cikrīḍurākāśagatāśca kecitkecicca cerustarumastakeṣu || 13.25**

25. Some as they went leaped about wildly, others danced upon one another, some sported about in the sky, others went along on the tops of the trees.

**nanarta kaścidbhramayaṁstriśūlaṁ kaściddha pusphūrja gadāṁ vikarṣan |
harṣeṇa kaścidvṛṣavannanarta kaścitprajajvāla tanūruhebhyaḥ || 13.26**

26. One danced, shaking a trident, another made a crash, dragging a club, another bounded for joy like a bull, another blazed out flames from every hair.

**evaṁvidhā bhūtagaṇāḥ samaṁtāttadbodhimūlaṁ parivārya tasthuḥ |
jighṛkṣavaścaiva jighāṁsavaśca bharturniyogaṁ paripālayaṁtaḥ || 13.27**

27. Such were the troops of demons who encircled the root of the Bodhi tree on every side, eager to seize it and to destroy it, awaiting the command of their lord.

**taṁ prekṣya mārasya ca pūrvarātre śākyarṣabhasyaiva ca yuddhakālam |
na dyauścakāśe pṛthivī cakaṁpe prajajvaluścaiva diśaḥ saśabdāḥ || 13.28**

28. Beholding in the first half of the night that battle of Māra and the bull of the Śākya race, the heavens did not shine and the earth shook and the (ten) regions of space flashed flame and roared.

**viṣvagvavau vāyurudīrṇavegastārā na rejurna babhau śaśāṁkaḥ |
tamaśca bhūyo vitatāra rātreḥ sarve ca saṁcukṣubhire samudrāḥ || 13.29**

29. A wind of intense violence blew in all directions,[1] the stars did not shine, the moon gave no light, and a deeper darkness of night spread around, and all the oceans were agitated.

**mahībhṛto dharmaparāśca nāgā mahāmunervighnamamṛṣyamāṇāḥ |
māraṁ prati krodhavivṛttanetrā niḥśaśvasuścaiva jajṛṁbhire ca || 13.30**

30. The mountain deities[2] and the Nāgas who honoured the Law, indignant at the attack on the saint, rolling their eyes in anger against Māra, heaved deep sighs and opened their mouths wide.

**śuddhādhivāsā vibudharṣayastu saddharmasiddhyarthamiva pravṛttāḥ |
māre 'nukaṁpāṁ manasā pracakrurvirāgabhāvāttu na roṣamīyuḥ || 13.31**

31. But the god-sages, the Śuddhādhivāsas,[1] being as it were absorbed in the perfect accomplishment of the good Law, felt only a pity for Māra in their minds and through their absolute passionlessness were unruffled by anger.

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[1] *Viśvak* should be corrected to *viṣvak* [Ed: corrected in the electronic text].
[2] *Mahībhṛtaḥ*. This might mean simply 'the rulers of the earth'.

tadbodhimūlaṁ samavekṣya kīrṇaṁ hiṁsātmanā mārabalena tena |
dharmātmabhirlokavimokṣakāmairbabhūva hāhākṛtamaṁtarīkṣam || 13.32

32. When they saw the foot of the Bodhi tree crowded with that host of Māra, intent on doing harm, — the sky was filled with the cry raised by all the virtuous beings who desired the world's liberation.

upaplutaṁ dharmavidastu tasya dṛṣṭvā sthitaṁ mārabalaṁ mahārṣiḥ |
na cukṣubhe nāpi yayau vikāraṁ madhye gavāṁ siṁha ivopaviṣṭaḥ || 13.33

33. But the great sage[2] having beheld that army of Māra thus engaged in an attack on the knower of the Law,[3] remained untroubled and suffered no perturbation, like a lion seated in the midst of oxen.

mārastato bhūtacamūmudīrṇāmājñāpayāmāsa bhayāya tasya |
svaiḥ svaiḥ prabhāvairatha sāsya senā taddhairyabhedāya matiṁ cakāra || 13.34

34. Then Māra commanded his excited army of demons to terrify him; and forthwith that host resolved to break down his determination with their various powers.

keciccalannaikavilaṁbijihvāstīkṣṇogradaṁṣṭrā harimaṁḍalākṣāḥ |
vidāritāsyāḥ sthiraśaṁkukarṇāḥ saṁtrāsayaṁtaḥ kila nāma tasthuḥ || 13.35

35. Some with many tongues hanging out and shaking, with sharp-pointed savage teeth and eyes like the disk of the sun, with wide-yawning mouths and upright ears like spikes, — they stood round trying to frighten him.

tebhyaḥ sthitebhyaḥ sa tathāvidhebhyaḥ rūpeṇa bhāvena ca dāruṇebhyaḥ |
na vivyathe nodvivije mahārṣiḥ krīḍan subālebhya ivoddhatebhyaḥ || 13.36

36. Before these monsters standing there, so dreadful in form and disposition, the great sage remained unalarmed and untroubled, sporting with them as if they had been only rude children.[4]

kaścittato raudravivṛttadṛṣṭistasmai gadāmudyamayāṁcakāra |
tastaṁbha bāhuḥ sagadastato 'sya puraṁdarasyeva purā savajraḥ || 13.37

37. Then one of them, with his eyes rolling wildly, lifted up a club against him; but his arm with the club was instantly paralysed, as was Indra's of old with its thunderbolt.[5]

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[1] In Pāli *Suddhāvāsā*. Cf. III, 26.

[2] Buddha himself, viewing all this *ab extra*.

[3] The Tibetan seems to read *dharmavidheḥ* for *dharmavidaḥ*, as it has *chos·kyi cho·ga de·ni*, '(injurer) of that law of dharma'.

[4] Prof. Bühler suggests *svabālebhyaḥ*, 'as with his own tossed hair'.

[5] Cf. Śatap. Br. XII, 7, 3; Viṣṇu Pur. V, 30; Kum Sambh. II, 20.

**kecitsamudyamya śilāstarūṁśca viṣehire naiva munau vimoktum |
petuḥ savṛkṣāḥ saśilāstathaiva vajrāvabhagnā iva viṁdhyapādāḥ || 13.38**

38. Some, having lifted up stones and trees, found themselves unable to throw them against the sage; down they fell, with their trees and their stones, like the roots of the Vindhya shattered by the thunderbolt.

**kaiścitsamutpatya nabho vimuktāḥ śilāśca vṛkṣāśca paraśvadhāśca |
tasthurnabhasyeva na cāvapetuḥ saṁdhyābhrapādā iva naikavarṇāḥ || 13.39**

39. Others, leaping up into the sky, flung rocks, trees, and axes; these remained in the sky and did not fall down, like the many-coloured rays of the evening clouds.

**cikṣepa tasyopari dīptamanyaḥ kaḍaṁgaraṁ parvataśṛṁgamātram |
yanmuktamātraṁ gaganasthameva tasyānubhāvācchatadhā babhūva || 13.40**

40. Another hurled upon him a mass of blazing straw as big as a mountain-peak, which, as soon as it was thrown, while it hung poised in the sky, was shattered into a hundred fragments by the sage's power.

**kaścijjvalannarka ivoditaḥ khādaṁgāravarṣaṁ mahadutsasarja |
cūrnāni cāmīkarakaṁdarāṇāṁ kalpātyaye meruriva pradīptaḥ || 13.41**

41. One, rising up like the sun in full splendour, rained down from the sky a great shower of live embers, as at the end of an aeon blazing Meru showers down the pulverised scoriae of the golden valleys.

**tadbodhimūle pravikīryamāṇamaṁgāravarṣaṁ tu savisphuliṁgam |
maitrīvihārādṛṣisattamasya babhūva raktotpalapatravarṣaḥ || 13.42**

42. But that shower of embers full of sparks, when scattered at the foot of the Bodhi tree, became a shower of red lotus-petals through the operation of the great saint's boundless charity.

**śarīracittavyasanātapaistairevaṁvidhaistaiśca nipātyamānaiḥ |
naivāsanācchākyamuniścacāla svaṁ niścayaṁ baṁdhumivopaguhya || 13.43**

43. But with all these various scorching assaults on his body and his mind, and all these missiles showered down upon him, the Śākya saint did not in the least degree move from his posture, clasping firmly his resolution as a kinsman.

**athāpare nirjagalurmukhebhyaḥ sarpānvijīrṇebhya iva drumebhyaḥ |
te maṁtrabaddhā iva tatsamīpe na śaśvasurnotsasṛjurna celuḥ || 13.44**

44. Then others spat out serpents from their mouths as from old decayed trunks of trees; but, as if held fast by a charm, near him they neither breathed nor discharged venom nor moved.

bhūtvāpare vāridharā vṛhaṁtaḥ savidyutaḥ śāśanicaṁḍaghoṣāḥ |
tasmin drume tatyajuraśmavarṣaṁ tatpuṣpavarṣaṁ ruciraṁ babhūva || 13.45

45. Others, having become great clouds, emitting lightning and uttering the fierce roar of thunderbolts, poured a shower of stones upon that tree, — but it turned to a pleasant shower of flowers.

cāpe 'tha vāṇo nihito 'pareṇa jajvāla tatraiva na niṣpapāta |
anīśvarasyātmani dhūryamāṇo durmarṣaṇasyeva narasya manyuḥ || 13.46

46. Another set an arrow in his bow, — there it gleamed but it did not issue forth, like the anger which falls slack[1] in the soul of an ill-tempered impotent man.

paṁceṣavo 'nyena tu vipramuktāstasthurnayatyeva munau na petuḥ |
saṁsārabhīrorviṣayapravṛttau paṁcendriyāṇīva parīkṣakasya || 13.47

47. But five arrows shot by another stood motionless and fell not, through the saint's ruling guidance, — like the five senses of him who is well experienced in the course of worldly objects and is afraid of embodied existence.

jighāṁsayānyaḥ prasasāra ruṣṭo gadāṁ gṛhītvābhimukho mahārṣeḥ |
so 'prāptakālo vivaśaḥ papāta doṣeṣvivānarthakareṣu lokaḥ || 13.48

48. Another, full of anger, rushed towards the great saint, having seized a club with a desire to smite him; but he fell powerless without finding an opportunity, like mankind in the presence of faults which cause failure.[2]

strī meghakālī tu kapālahastā kartuṁ mahārṣeḥ kila mohacittam |
babhrāma tatrāniyataṁ na tasthau calātmano buddhirivāgameṣu || 13.49

49. But a woman named Meghakālī, bearing a skull in her hand, in order to infatuate the mind of the sage, flitted about unsettled and stayed not in one spot, like the mind of the fickle student over the sacred texts.

kaścitpradīptaṁ praṇidhāya cakṣurnetrāgninā śīviṣavaddidhakṣuḥ |
tatraiva nāsīttamṛṣiṁ dadarśa kāmātmakaḥ śreya ivopadiṣṭam || 13.50

50. Another, fixing a kindling eye, wished to burn him with the fire of his glance like a poisonous serpent; but he saw the sage and lo! he was not there, like the votary of pleasure when true happiness is pointed out to him.[3]

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[1] *Dhūryamāṇo* is a difficult word, connected with √ *dhvṛ* or √ *dhūrv*.
[2] Cf, *randhropanipātino 'narthāḥ*, Śakunt. VI.
[3] He had not eyes to see the object which he looked for.

**gurvīṁ śilāmudyamayaṁstathānyaḥ śaśrāma mogham vihataprayatnaḥ |
niḥśreyasaṁ jñānasamādhigamyaṁ kāyaklamairdharmamivāptukāmaḥ || 13.51**

51. Another, lifting up a heavy rock, wearied himself to no purpose, having his efforts baffled, like one who wishes to obtain by bodily fatigue that condition of supreme happiness which is only to be reached by meditation and knowledge.

**tarakṣusiṁhākṛtayastathānye praṇeduruccairmahataḥ praṇādān |
sattvāni yaiḥ saṁcukucuḥ samaṁtādvajrāhatā dyauḥ phalatīti matvā || 13.52**

52. Others, wearing the forms of hyenas and lions, uttered loudly fierce howls, which caused all beings round to quail with terror, as thinking that the heavens were smitten with a thunderbolt and were bursting.

**mṛgā gajāścārttaravān sṛjaṁto vidudruvuścaiva nililyire ca |
rātrau ca tasyāmahanīva digbhyaḥ khagā ruvaṁtaḥ paripeturārttāḥ || 13.53**

53. Deer and elephants uttering cries of pain ran about or lay down, — in that night as if it were day screaming birds flew around disturbed in all directions.

**teṣāṁ praṇādaistu tathāvidhaistaiḥ sarveṣu bhūteṣvapi kaṁpiteṣu |
munirna tatrāsa na saṁcukoca ravairgarutmāniva vāyasānām || 13.54**

54. But amidst all these various sounds which they made, although all living creatures were shaken, the saint trembled not nor quailed, like Garuḍa at the noise of crows.

**bhayāvahebhyaḥ pariṣadgaṇebhyo yathā yathā naiva munirbibhāya |
tathā tathā dharmabhṛtāṁ sapatnaḥ śokācca roṣācca sasāra māraḥ || 13.55**

55. The less the saint feared the frightful hosts of that multitude, the more did Māra, the enemy of the righteous, continue his attacks in grief and anger.

**bhūtaṁ tataḥ kiṁcidadṛśyarūpaṁ viśiṣṭarūpaṁ gaganasthameva |
dṛṣṭvārṣaye drugdhamavairaruṣṭaṁ māraṁ babhāṣe mahatā svareṇa || 13.56**

56. Then some being of invisible shape, but of pre-eminent glory, standing in the heavens, — beholding Māra thus malevolent against the seer, — addressed him in a loud voice, unruffled by enmity:

**mogham śramaṁ nārhasi māra kartuṁ hiṁsrātmatāmutsṛja gaccha śarma |
naiṣa tvayā kaṁpayituṁ hi śakyo mahāgirirmerurivānilena || 13.57**

57. ‘Take not on thyself, O Māra, this vain fatigue, — throw aside thy malevolence and retire to peace;[1] this sage cannot be shaken by thee any more than the mighty mountain Meru by the wind.

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[1] Or ‘go to thy home’.

**apyuṣṇabhāvaṁ jvalanaḥ prajahyādāpo dravatvaṁ pṛthivī sthiratvam |
anekakalpācitapuṇyakarmā na tveva jahyādvyavasāyameṣaḥ || 13.58**

58. 'Even fire might lose its hot nature, water its fluidity, earth its steadiness, but never will he abandon his resolution, who has acquired his merit by a long course of actions through unnumbered aeons.

**yo niścayo hyasya parākramaśca tejaśca yadyā ca dayā prajāsu |
aprāpya notthāsyati tattvameṣa tamāṁsyahatveva sahasraraśmiḥ || 13.59**

59. 'Such is that purpose of his, that heroic effort, that glorious strength, that compassion for all beings, — until he attains the highest wisdom, he will never rise from his seat, just as the sun does not rise, without dispelling the darkness.

**kāṣṭhaṁ hi mathnan labhate hutāśaṁ bhūmiṁ khanan viṁdati cāpi toyam |
nirbaṁdhinaḥ kiṁca na nāsya sādhyaṁ nyāyena yuktaṁ ca kṛtaṁ ca sarvam ||
13.60**

60. 'One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water, — and to him in his perseverance there is nothing unattainable, — all things to him are reasonable and possible.

**tallokamārttaṁ karuṇāyamāno rogeṣu rāgādiṣu vartamānam |
mahābhiṣagnārhati vighnameṣa jñānauṣadhārthaṁ parikhidyamānaḥ || 13.61**

61. 'Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labours for the sake of the remedy knowledge.

**hṛte ca loke bahubhiḥ kumārgaiḥ sanmārgamanvicchati yaḥ śrameṇa |
sa daiśikaḥ kṣobhayituṁ na yuktaṁ sudeśikaḥ sārtha iva pranaṣṭe || 13.62**

62. 'He who toilsomely pursues the one good path, when all the world is carried away in devious tracks, — he the guide should not be disturbed, like a right informant when the caravan has lost its way.

**sattveṣu naṣṭeṣu mahāṁdhakārairjñānapradīpaḥ kriyamāṇa eṣaḥ |
āryasya nirvāpayituṁ na sādhu prajvālyamānastamasīva dīpaḥ || 13.63**

63. 'He who is made a lamp of knowledge when all beings are lost in the great darkness, — it is not for a right-minded soul to try to quench him, — like a lamp kindled in the gloom of night.

**dṛṣṭvā ca saṁsāramaye mahaughe magnaṁ jagatpāramaviṁdamānam |
yaścedamuttārayituṁ pravṛttaḥ kaścinnayettasya tu pāpamāryaḥ || 13.64**

64. 'He who, when he beholds the world drowned in the great flood of existence and unable to reach the further shore, strives to bring them safely across, — would any right-minded soul offer him wrong?

kṣamāśipho dhairyavigāḍhamūlaścāritrapuṣpaḥ smṛtibuddhiśākhaḥ |
jñānadrumo dharmaphalapradātā notpāṭanaṁ hyarhati vardhamānaḥ || 13.65

65. 'The tree of knowledge, whose roots go deep in firmness, and whose fibres are patience, — whose flowers are moral actions and whose branches are memory and thought, — and which gives out the law as its fruit, — surely when it is growing it should not be cut down.

baddhāṁ dṛḍhaiścetasi mohapāśairyasya prajāṁ mokṣayituṁ manīṣā |
tasmin jighāṁsā tava nopapannā śrāṁte jagadbaṁdhanamokṣahetoḥ || 13.66

66. 'Him whose one desire is to deliver mankind bound in soul by the fast snares of illusion, — thy wish to overthrow him is not worthy, wearied as he is for the sake of unloosing the bonds of the world.

bodhāya karmāṇi hi yānyanena kṛtāni teṣāṁ niyato 'dya kālaḥ |
sthāne tathāsminnupaviṣṭa eṣa yathaiva pūrve munayastathaiva || 13.67

67. 'To-day is the appointed period of all those actions which have been performed by him for the sake of knowledge, — he is now seated on this seat just as all the previous saints have sat.

eṣā hi nābhirvasudhātalasya kṛtsnena yuktā parameṇa dhāmnā |
bhūmerato 'nyo 'sti hi na pradeśo veśaṁ samādherviṣayo hitasya || 13.68

68. 'This is the navel of the earth's surface, endued with all the highest glory; there is no other spot of the earth than this, — the home of contemplation, the realm of well-being.

tanmā kṛthāḥ śokamupehi śāṁtiṁ mā bhūnmahimnā tava māra mānaḥ |
viśraṁbhituṁ na kṣamamadhruvā śrīścale pade kiṁ padamabhyupaiṣi || 13.69

69. 'Give not way, then, to grief but put on calm; let not thy greatness, O Māra, be mixed with pride; it is not well to be confident, — fortune is unstable, — why dost thou accept a position on a tottering base?'

tataḥ sa saṁśrutya ca tasya tadvaco mahāmuneḥ prekṣya ca niṣprakaṁpatām |
jagāma māro vimanā hatodyamaḥ śarairjagaccetasi yairvihanyase || 13.70

70. Having listened to his words, and having seen the unshaken firmness of the great saint, Māra departed dispirited and broken in purpose[1] with those very arrows by which, O world, thou art smitten in thy heart.

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[1] I read *hatodyamo*.

gatapraharṣā viphalīkṛtaśramā praviddhapāṣāṇakaḍaṁgaradrumā |
diśaḥ pradudrāva tato 'sya sā camūrhatāśrayeva dviṣatā dviṣaccamūḥ || 13.71

71. With their triumph at an end, their labour all fruitless, and all their stones, straw, and trees thrown away, that host of his fled in all directions, like some hostile army when its camp has been destroyed by the enemy.

dravati saparapakṣe nirjite puṣpaketau jayati jitatamaske nīrajaske mahārṣau |
yuvatiriva sahāsā dyauścakāśe sacaṁdrā surabhi ca jalagarbhaṁ puṣpavarṣaṁ papāta || 13.72

72. When the flower-armed god[1] thus fled away vanquished with his hostile forces and the passionless sage remained victorious, having conquered all the power of darkness, the heavens shone out with the moon like a maiden with a smile, and a sweet-smelling shower of flowers fell down wet with dew.

tathāpi pāpīyasi nirjite gate diśaḥ praseduḥ prababhau niśākaraḥ |
divo nipeturbhuvi puṣpavṛṣṭayo rarāja yoṣeva vikalmaṣā niśā | 13.73*

73. [2]When the wicked one thus fled vanquished, the different regions of the sky grew clear, the moon shone forth, showers of flowers fell down from the sky upon the earth, and the night gleamed out like a spotless maiden.[3]

iti śrībuddhacarite mahākāvye 'śvaghoṣakṛte
māravijayo nāma trayodaśaḥ sargaḥ || 13 ||
[Such is the thirteenth chapter in the great poem Śri Buddhacarita,
written by Aśvaghosa, called Defeat of Māra]

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[1] Māra identified with Kāmadeva, cf. ver. 2.

[2] Should we read *tathā hi* for *tathāpi*? [Ed. this verse is quite rightly rejected as spurious by Johnson.]

[3] [Ed: the following is slightly incorrect as the original part of Aśvaghoṣa's work continues up to Chapter XIV, verse 31 (as numbered in Cowell's edition) as has been established by Johnson.]

Here the original work of Aśvaghoṣa ends according to the gloss at the close of the Cambridge MS.C; the four remaining books were added, to supply an old lacuna, by Amṛtānanda a modern Nepalese author. The Chinese and Tibetan translations seem to agree with the Sanskrit for part of the fourteenth book, but they soon diverge widely from it. The four books are included in the translation as a literary curiosity.

Book XIV[1]

tato mārabalaṁ jitvā dhairyeṇa ca śamena ca |
paramārthaṁ vijijñāsuḥ sa dadhyau dhyānakovidaḥ || 14.1

1. Then, having conquered the hosts of Māra by his firmness and calmness, he the great master of meditation set himself to meditate, longing to know the supreme end.

sarveṣu dhyānavidhiṣu prāpya caiśvaryamuttamam |
sasmāra prathame yāme pūrvajanmaparaṁparām || 14.2

2. And having attained the highest mastery in all kinds of meditation, he remembered in the first watch the continuous series of all his former births.

amutrāhamayaṁ nāma cyutastasmādihāgataḥ |
iti janmasahasrāṇi sasmārānubhavanniva || 14.3

3. 'In such a place I was so and so by name, and from thence I passed and came hither,' thus he remembered his thousands of births, experiencing each as it were over again.

smṛtvā janma ca mṛtyuṁ ca tāsu tāsūpapattiṣu |
tataḥ sattveṣu kāruṇyaṁ cakāra karuṇātmakaḥ || 14.4

4. And having remembered each birth and each death in all those various transmigrations, the compassionate one then felt compassion for all living beings.

kṛtveha svajanotsargaṁ punaranyatra ca kriyāḥ |
atrāṇaḥ khalu loko 'yaṁ paribhramati cakravat || 14.5

5. Having wilfully rejected the good guides in this life and done all kinds of actions in various lives, this world of living beings rolls on helplessly, like a wheel.

ityevaṁ smaratastasya babhūva niyatātmanaḥ |
kadalīgarbhaniḥsāraḥ saṁsāra iti niścayaḥ || 14.6

6. As he thus remembered, to him in his strong self-control came the conviction, 'All existence is insubstantial, like the fruit of a plantain.'

dvitīye tvāgate yāme so 'dvitīyaparākramaḥ |
divyaṁ cakṣuḥ paraṁ lebhe sarvacakṣuṣmatāṁ varaḥ || 14.7

7. When the second watch came, he, possessed of unequalled energy, received a pre-eminent divine sight, like the highest of all sight-gifted beings.

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[1] [Ed: The title of this Chapter is missing along with the rest of the work. There are no further notes to the original text in Cowell's edition.]

tatastena sa divyena pariśuddhena cakṣuṣā |
dadarśa nikhilaṁ lokamādarśa iva nirmale || 14.8

8. Then by that divine perfectly pure sight he beheld the whole world as in a spotless mirror.

sattvānāṁ paśyatastasya nikṛṣṭotkṛṣṭakarmaṇām |
pracyutiṁ copapattiṁ ca vavṛdhe karuṇātmatā || 14.9

9. As he saw the various transmigrations and rebirths of the various beings with their several lower or higher merits from their actions, compassion grew up more within him.

ime duṣkṛtakarmāṇaḥ prāṇino yāṁti durgatim |
ime 'nye śubhakarmāṇaḥ pratiṣṭhaṁte tripiṣṭape || 14.10

10. 'These living beings, under the influence of evil actions, pass into wretched worlds, — these others, under the influence of good actions, go forward in heaven.

upapannāḥ pratibhaye narake bhṛśadāruṇe |
amī duḥkhairbahuvidhaiḥ pīḍyaṁte kṛpaṇaṁ vata || 14.11

11. 'The one, being born in a dreadful hell full of terrors, are miserably tortured, alas! by many kinds of suffering;

pāyyaṁte kvathitaṁ kecidagnivarṇamayorasam |
āropyaṁte ruvaṁto 'nye niṣṭaptastaṁbhamāyasam || 14.12

12. 'Some are made to drink molten iron of the colour of fire, others are lifted aloft screaming on a red-hot iron pillar;

pacyaṁte piṣṭavatkecidayaskuṁbhīṣvavāṅmukhāḥ |
dahyaṁte karuṇaṁ keciddīpteṣvaṁgārarāśiṣu || 14.13

13. 'Others are baked like flour, thrown with their heads downwards into iron jars; others are miserably burned in heaps of heated charcoal;

kecittīkṣṇairayodaṁṣṭrairbhakṣyaṁte dāruṇaiḥ śvabhiḥ |
keciddhṛṣṭairayastuṁḍairvāyasairāyasairiva || 14.14

14. 'Some are devoured by fierce dreadful dogs with iron teeth, others by gloating crows with iron beaks and all made as it were of iron;

keciddāhapariśrāṁtāḥ śītacchāyābhikāṁkṣiṇaḥ |
asipatraṁ vanaṁ nīlaṁ baddhā iva viśaṁtyamī || 14.15

15. 'Some, wearied of being burned, long for cold shade; these enter like bound captives into a dark blue wood with swords for leaves.

pāṭyaṁte dāruvat kecitkuṭhārairbahubāhavaḥ ।
duḥkhe 'pi na vipadyaṁte karmabhirdhāritāsavaḥ ॥ 14.16

16. 'Others having many arms are split like timber with axes, but even in that agony they do not die, being supported in their vital powers by their previous actions.

sukhaṁ syāditi yatkarma kṛtaṁ duḥkhanivṛttaye ।
phalaṁ tasyedamavaśairduḥkhamevopabhujyate ॥ 14.17

17. 'Whatever deed was done only to hinder pain with the hope that it might bring pleasure, its result is now experienced by these helpless victims as simple pain.

sukhārthamaśubhaṁ kṛtvā ya ete bhṛśaduḥkhitāḥ ।
āsvādaḥ sa kimeteṣāṁ karoti sukhamaṇvapi ॥ 14.18

18. These who did something evil for the sake of pleasure and are now grievously pained, — does that old taste produce even an atom of pleasure to them now?

hasadbhiryatkṛtaṁ karma kaluṣaṁ kaluṣātmabhiḥ ।
etatpariṇate kāle krośadbhiranubhūyate ॥ 14.19

19. 'The wicked deed which was done by the wicked-hearted in glee, — its consequences are reaped by them in the fulness of time with cries.

yadyeva pāpakarmāṇaḥ paśyeyuḥ karmaṇāṁ phalam ।
vameyuruṣṇarudhiraṁ marmasvabhihatā iva ॥ 14.20

20. 'If only evil doers could see the fruits of their actions, they would vomit hot blood as if they were smitten in a vital part.

śārīrebhyo 'pi duḥkhebhyo nārakebhyo manasvinaḥ ।
anāryaiḥ saha saṁvāso mama kṛcchratamo mataḥ ॥ ।14.21*

21. 'And worse still than all these bodily tortures in hell seems to me the association of an intelligent man with the base.

ime 'nye karmabhiścitraiścittavispaṁdasaṁbhavaiḥ ।
tiryagyonau vicitrāyāmupapannāstapasvinaḥ ॥ 14.22 ***(14.21)***

22. 'Others also, through various actions arising from the spasmodic violence of their minds, are born miserable in the wombs of various beasts.

māṁsatvagbāladaṁtārthaṁ vairādapi madādapi ।
hanyaṁte kṛpaṇā yatra baṁdhūnāṁ paśyatāmapi ॥ 14.23 ***(14.22)***

23. 'There the poor wretches are killed even in the sight of their kindred, for the sake of their flesh, their skin, their hair, or their teeth, or through hatred or for mere pleasure.

aśaknuvaṁto 'pyavaśāḥ kṣuttarṣaśramapīḍitāḥ |
go 'śvabhūtāśca vāhyaṁte pratodakṣatamūrtayaḥ || 14.24 ***(14.23)***

24. 'Even though powerless and helpless, oppressed by hunger, thirst, and fatigue, they are driven along as oxen and horses, their bodies wounded with goads.

vāhyaṁte gajabhūtāśca balīyāṁso 'pi durbalaiḥ |
aṁkuśakliṣṭamūrdhānastāḍitāḥ pādapārṣṇibhiḥ || 14.25 ***(14.24)***

25. 'They are driven along, when born as elephants, by weaker creatures than themselves for all their strength, — their heads tormented by the hook and their bodies kicked by foot and heel.

satsvapyanyeṣu duḥkheṣu duḥkhaṁ yatra viśeṣataḥ |
parasparavirodhācca parādhīnatayaiva ca || 14.26 ***(14.25)***

26. 'And with all these other miseries there is an especial misery arising from mutual enmity and from subjection to a master.

khasthāḥ khasthairhi bādhyaṁte jalasthā jalacāribhiḥ |
sthalasthāḥ sthalasaṁsthaistu prāpyaṁte cetaretaraiḥ || 14.27 ***(14.26)***

27. 'Air-dwellers are oppressed by air-dwellers, the denizens of water by the denizens of water, those that dwell on dry land are made to suffer by the dwellers on dry land in mutual hostility.

upapannāstathā ceme mātsaryākrāṁtacetasaḥ |
pitṛloke nirāloke kṛpaṇaṁ bhuṁjate phalam || 14.28 ***(14.27)***

28. 'And others there are who, when born again, with their minds filled with envy, reap the miserable fruit of their actions in a world of the Pitṛs destitute of all light;

sūcīchidropamamukhāḥ parvatopamakukṣayaḥ |
kṣuttarṣajanitairduḥkhaiḥ pīḍyaṁte duḥkhabhāginaḥ || 14.29 ***(14.28)***

29. 'Having mouths as small as the eye of a needle and bellies as big as a mountain, these miserable wretches are tortured with the pains of hunger and thirst.

puruṣo yadi jānīta mātsaryasyedṛśaṁ phalam |
sarvathā śivivaddadyāccharīrāvayavānapi || 14.30 ***(14.30)***

30. 'If a man only knew that such was the consequence of selfishness, he would always give to others even pieces of his own body like Śibi.

āśayā samabhikrāṁtā ghāryamāṇāḥ svakarmabhiḥ |
labhaṁte na hyamī bhoktuṁ pravṛddhānyaśucīnyapi || 14.31 ***(14.29)***

31. 'Rushing up filled with hope but held back by their former deeds, they try in vain to eat anything large, however impure.

ime 'nye narakaṁ prāpya garbhasaṁjñe 'śucihrade |
upapannā manuṣyeṣu duḥkhamarchaṁti jaṁtavaḥ || 14.32 ***(14.31)***

32. 'Others, having found a hell in an impure lake called the womb, are born amongst men and there suffer anguish.

[Here ends the original part of Buddhacarita]

32.[1] At the first even at the moment of birth they are gripped by sharp hands, as if sharp swords were piercing them, whereat they weep bitterly.

33. They are loved and cherished and guarded by their kindred who bring them up with every care, only to be defiled by their own various deeds as they pass from suffering to greater suffering.

34. And in this state the fools, obsessed with desire, are borne along in the ever-flowing stream, thinking all the more, 'this is to be done and this is to be done'.

35. These others, who have accumulated merit, are born in heaven, and are terrible burned by the flames of sensual passion (kāma), as by a fire.

36. And from there they fall, still not satiated with the objects of sense, with eyes turned upwards, their brilliance gone, and wretched at the fade of their garlands.

37. And as their lovers fall helplessly, the Apsarases regard them pitifully and catch their clothes with their hands.

38. Some look as if they were falling to earth with their ropes of pearls swaying, as they try to hold up their lovers falling miserably from the pavilions.

39. Others, wearing ornaments and garlands of many kinds and grieved at their fall into suffering, follow them with eyes unsteady with sympathy.

40. In their love for those who are falling, the trops of Apsarases beat their breasts with their hands and, distressed, as it were, with great affliction, remain attached to them.

41. The dwellers in Paradise (svarga?) fall distressed to earth, lamenting, "Alas, grove of Caitraratha! Alas, heavenly lake! Alas, Mandākinī! Alas, beloved!"

42. Seeing that Paradise, obtained by many labours, is uncertain and transitory, and that such suffering will be caused by seperation from it,

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[1] [Ed: The conclusion of this chapter is taken from Johnson's translation, which starts at verse 32. For the most part I have omitted the footnotes, which are mainly concerned with the interpretation of the Tibetan and Chinese texts on which the translation is based. As Johnson's renderings are a little idiosyncratic I have entered the Sanskrit words into the text in brackets where they seem to be certain.]

43. Alas, inexorably this is in an especial degree the law of action (karma) in the world; this is the nature of the world and yet they do not see it to be such.

44. Others, who have disjoined themselves from sensual passion, conclude in their minds that their station is eternal (dhruvaṁ); yet they fall miserably from heaven.

45. In the hells (apāya) is excessive torture, among animals eating each other, the suffering of hunger and thirst among the pretas, among men the sufferings of longings,

46. In the heavens that are free from love the suffering of rebirth is excessive. For the ever-wandering world of the living there is most certainly no peace anywhere.

47. This stream of the cycle of existence has no support and is ever subject to death. Creatures, thus beset of all sides, find no resting place.

48. Thus with the divine eyesight (divyacakṣus) he examined the five spheres of life and found nothing substantial in existence, just as no heartwood is found in a plaintain-tree when it is cut open.

49. Then as the third watch of that night drew on, the best of those who understood trance (dhyāna) meditated on the real nature of this world:—

50. “Alas! Living creatures obtain but toil; over and over again they are born, grow old, die, pass on and are reborn.

51. Further man’s sight is veiled by passion (rāga) and by the darkness of delusion (moha), and from the excess of his blindness he does not know the way out of this great suffering.”

52. After thus considering, he reflected in his mind, “What is it verily, whose existence causes the the approach of old age (jarā) and death (maraṇa)?”

53. Penetrating the truth to its core, he understood that old age and death are produced, when there is birth (jāti).

54. He saw that head-ache is only possible when the head is already in existence; for when the birth of a tree has come to pass, then only can the felling of it take place.

55. Then the thought again arose in him, “What does this birth proceed from?” Then he saw rightly that birth is produced from existence due to the power of the act (karmabhava).

56. With his divine eyesight he saw that active being (pravṛtti) proceeds from the act, not from a Creator (Iśvara) or from Nature (Prakṛti?) or from a self without a cause.

57. Just as, if the first knot in a bamboo is wisely cut, everything quickly comes into order, so his knowledge advanced in proper order.

58. Thereon the sage applied his mind to determining the origin of existence (bhava). Then he saw that the origin of existence was to be found in appropriation (upādāna).

59. This act arises from appropriating the various vows and rules (śīlavrata) of life, sensual pleasures (kāma), views of self (ātmavāda) and false views (dṛṣṭi), as fire arises by appropriating fuel.

60. Then the thought occurred to him, "From what cause does appropriation come?" Thereon he recognised the causal condition (pratyaya) of appropriation to lie in thirst (tṛṣṇā).

61. Just as the forest is set ablaze by a little fire, when the wind fans it, so thirst gives birth to the vast sins (kleśa) of sensual pleasure and the rest.

62. Then he reflected, "From what does thirst arise?" Thereon he concluded that the cause of thirst is sensation (vedanā).

63. Mankind, overwhelmed by their sensations, thirsts for the means of satisfying them; for no one in the absence of thirst takes pleasure in water.

64. Then he again meditated, "What is the source of sensation?" He, who had put an end to sensation, saw also the cause of sensation to be in contact (sparśa).

65. Contact is to be explained as the uniting of the object, the sense and the mind, whence sensation is produced, just as fire is produced from the uniting of the two rubbing sticks and fuel.

66. Next he considered that contact has a cause. Thereon he recognised the cause to lie in the six organs of sense (ṣaḍāyatana).

67. The blind man does not percieve objects, since his eye does not bring them into junction with his mind; if sight exists, the junction takes place. Therefore there is contact, when the sense-organs exists.

68. Further he made up his mind to understand the origin of the six organs of sense. Thereon the knower of causes knew the cause to be name-and-form (nāmarūpa).

69. Just as the leaf and the stalk are only said to exist when there is a shoot in existence, so the six organs of sense only arise when name-and-form is in existence.

70. Then the thought occurred to him, "What is the cause of name-and-form?" Thereon he, who had passed to the further side of knowledge (jñāṇa), saw its origin to lie in consciousness (vijñāṇa).

71. When consciousness arises, name-and-form is produced. When the development of the seed is completed, the sprout assumes a bodily form.

72. Next he considered, “From what does consciousness come into being?” Then he knew that it is produced by supporting itself on name-and-form.[1]

73. Then after he had understood the order of causality, he thought over it; his mind travelled over the views that he had formed and did not turn aside to other thoughts.

74. Consciousness is the causal condition from which name and form is produced. Name-and-form again is the support on which consciousness is based.

75. Just as a boat conveys a man . . . . . ,[2] so consciousness and name-and-form are causes of each other.

76. Just as redhot iron causes grass to blaze and as blazing grass makes iron redhot, of such a kind is their mutual causality.

77. Thus he understood that from consciousness arises name-and-from, from the latter originate the senses and from the senses arises contact.

78. But of contact he knew sensation to be born, out of sensation thirst, out of thirst appropriation, and out of appropriation similarly existence.

79. From exixtence comes birth, from birth he knew old age and death to arise. He rightly understood that the world is produced by the causal conditions.

80. Then this conclusion came firmly on him, that from the annihilation of birth old age and death are suppressed (nirodha), that from the destruction of existence birth itself is destroyed, and that existence ceases to be through the suppression of appropriation.

81. Further the latter is suppressed through the suppression of thirst; if sensation does not exist, thirst does not exist; if contact is destroyed, sensation does not come into existence; from the non-existence of the six organs of sense contact is destroyed.

82. Similarly if name-and-form is rightly suppressed, all the six organs of sense are destroyed too; and the former is suppressed through the suppression of consciousness, and the latter is suppressed also through the suppression of the factors (saṁskāra).

83. Similarly the great seer understood that the factors are suppressed by the complete absence of ignorance (avidyā). Therefore he knew properly what was to be known and stood out before the world as the Buddha.

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[1] [Ed: It is interesting to note that the form of *pratītyasamutpāda* at first follows the outline of the Mahānidānasutta (D. 15), where consciousness and name-and-form are said to rely on each other. Later the normal 12-fold exposition, with consciousness proceeded by *saṁskāra* and *avidyā*, is given.]

[2] Johnson’s note: The Tibetan version has one pāda missing.

84. The best of men saw no self anywhere from the summit of existence downwards and came to tranquility, like a fire whose fuel is burnt out, by the eightfold path of supreme insight, which starts forth and quickly reaches the desired point.

85. Then as his being was perfected, the thought arose in him, “I have obtained this perfect path which was travelled for the sake of the ultimate reality by former families of great seers, who knew the higher and the lower things”.

86. At that moment of the fourth watch when the dawn came up and all that moves or moves not was stilled, the great seer reached the stage which knows no alteration, the sovereign leader the state of omniscience.

87. When, as the Buddha, he knew this truth, the earth swayed like a woman drunken with wine, the quarters shone bright with clowds of Siddhas, and mighty drums resounded in the sky.

88. Pleasant breezes blew softly, the heaven rained moisture from a cloudless sky, and from the trees there dropped flowers and fruit out of due season as if to do him honour.

89. At that time, just as in Paradise, *māndārava* flowers, lotuses and water-lilies of gold and beryl fell from the sky and bestrewed the place of the Śākya sage.

90. At that moment none gave way to anger, no one was ill or experienced any discomfort, none resorted to sinful ways or indulged in intoxication of mind; the world became tranquil, as though it had reached perfection.

91. The companies of deities, who are devoted to salvation, rejoiced; even the beings in the spheres below felt joy. Through the prosperity of the party who favoured virtue the *dharma* spread abroad and the world rose above passion (rajas) and the darkness of ignorance (avidyā).

92. The seers of the Ikṣvāku race who had been rulers of men, the royal seers and the great seers, filled with joy and wonder at his achievement, stood in their mansions in the heavens reverencing him.

93. The great seers of the groups of invisible beings proclaimed his praises with loud utterance and the world of the living rejoiced as if flourishing. But Māra was filled with despondency, as before a great precipice.

94. Then for seven days, free from discomfort of body, he sat, looking into his own mind, his eyes never winking. The sage fulfilled his heart’s desire, reflecting that on that spot he had obtained liberation.

95. Then the sage, who had grasped the principle of causation (idaṁpratyayatā) and was firmly fixed in the system of impersonality, roused himself, and, filled with great compassion (mahākaruṇā), he gazed on the world with his Buddha-eye for the sake of its tranquility.

96. Seeing that the world was lost in false views and vain efforts and that its passions were gross, seeing too that the law of salvation was exceeding subtle, he set his mind on remaining immobile.

97. Then remembering his former promise, he formed a resolution for the preaching of tranquility. Thereon he reflected in his mind how there are some persons with great passion and others with little passion.

98. Then when the two chiefs of the heavenly dwellings (i.e. Brahma and Indra) knew that the Sugata's mind had taken the decision to preach tranquility, they were filled with a desire for the world's benefit and, shining brightly, approached him.

99. As he sat, his aim accomplished by his rejection of sin, and the excellent *dharma* he had seen as his best companion, they lauded him in all reverence and addressed these words to him for the good of the world:—

100. "Ah! Does not the world deserve such good fortune that your mind should feel compassion for the creatures? In the world there exist beings of varied capacity, some with great passion, some with little passion.

101. O sage, having yourself crossed beyond the ocean of existence, rescue the world which is drowning in suffering, and, like a great merchant his wealth, bestow your excellencies on others also.

102. There are some people here who, knowing what is to their advantage in this world and the hereafter, act only for their own good. But it is hard to find in this world or in heaven one who will be active for the good of the world."

103. After thus addressing the great seer, they returned to the celestial shere by the way they had come. After the sage also had pondered on that speech, the decision grew strong in him for the liberation of the world.

104. At the time for the alms-round the gods of the four quarters presented the seer with begging-bowls; Gautama, accepting the four, turned them into one for the sake of the *dharma*.

105. Then at that time two merchants of a passing caravan, being instigated thereto by a friendly deity, joyfully did obesience to the seer with exalted minds and were the first to give him alms.

106. The sage reflected that Arāḍa and Udraka Rāmaputra were the two who had minds capable of accepting the *dharma*, but, when he saw that both had gone to heaven, his thoughts turned to the five mendicants.

107. Then, wishing to preach tranquility in order to dispel the darkness of ignorance, as the rising sun the darkness, Gautama proceeded to the blessed city, which was beloved of Bhīmaratha, and whose various forests are ornamented by the Varāṇasī.

108. Then the sage, whose eye was like a bull's, whose gait like a rutting elephant's, desired to go to the land of Kāśi, in order to convert the world, and turning his entire body like an elephant, he fixed his unwinking eyes on the *bodhi* tree.

[End of Chapter Fourteen]